Siste gradum Viator;
Paucis te volo:
Hic situs est Daniel Featlæus;
Impugnator Papismi;
Propugnator Reformationis;
Instigator Assiduæ-Pietatis
Tam Studio, Quàm Exercitio
Theologus-Insignis;
Disputator Strenvus;
Concionator Egregius
Ἐγκυκλοπαιδήᾳ Τῶν Ἐπιστημῶν;
Διδακτὸς,

Και
Διδακτικος
Facete Candidus Candidus Facetus
Omni-Memoria-Dignissimus
D. D. Featlæus
Qui
Natus Charltoniæ educatus Oxo:
Ætatis Suæ 65.
Obijt Chelseiæ } Aprilis 17.
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Anno Salutis
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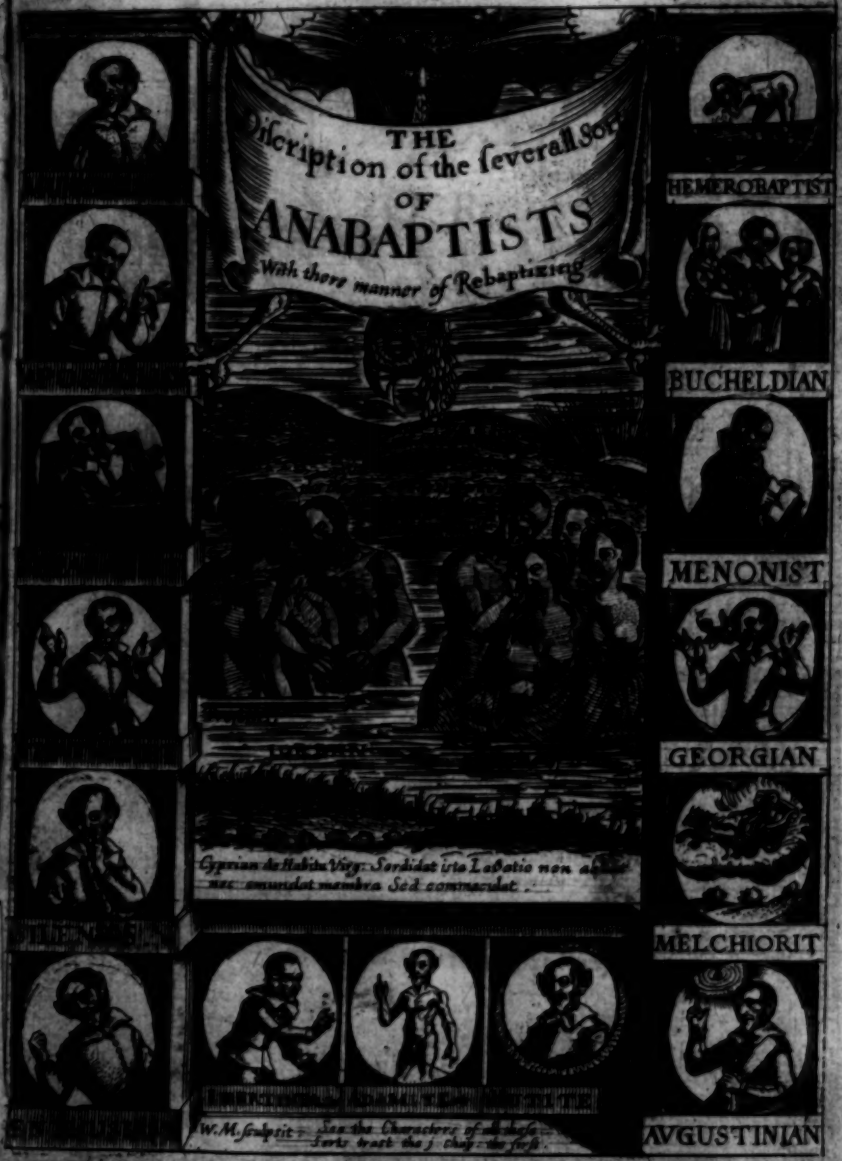
THE
Discription of the severall Sorts
OF
ANABAPTISTS
With there manner of Rebaptizing
HEMEROBAPTIST
BUCHELDIAN
MENONIST
GEORGIAN
MELCHIORIT
AVGUSTINIAN
Cyprian de Habitu Virg: Sordidat iste Labatio non abluit
nec emundat membra Sed commaculat
W. M. sculpsit

Καταβάπτισαι κατάπτυστοι.

The Dippers dipt.

OR,

THE ANABAPTISTS DVCK'D AND PLVNG'D Over Head and Eares, at a Disputation in *Southwark*.

TOGETHER WITH

A large and full DISCOURSE of

Their
1. Originall.
2. Severall sorts.
3. Peculiar Errours.
4. High Attempts against the State.
5. Capitall punishments: with an Application to these times.

By DANIEL FEATLEY, *D.D.*

Valens & Gratianus ad Florianum Vicarium Asiæ.

Antistitem qui sanctitatem baptismatis illicita usurpatione geminaverit, sacerdotio indignum esse censemus. Eorum enim damnamus errorem qui Apostolorum præcepta calcantes Christiani nominis sacramenta sortitos alio rursus baptismate non purificant, sed incestant sacramenti nomine polluentes.

LONDON,
Printed for *Nicholas Bourne*, at the South Entrance of the *Royall Exchange*: And *Richard Royston*, in *Ivie-Lane*. 1645.

TO THE MOST NOBLE LORDS, WITH THE HONORABLE KNIGHTS, CITIZENS and BURGESSES *Now Assembled in PARLIAMENT.*

THe bright burning Taper of *Geneva*, as warme in his Devotions, as cleare and lightsome in his Disputes, truly observeth, that the pure doctrine of the Gospel never *appeares* as it were *above the water*, but Satans watchful eye is upon it, and he casts an envious *gloate* at it, and hath his *Tobiases* and *Sanballats* either to jeere or fright the sincere Professors out of the powerfull preaching thereof. In which regard it is, that as the Jewes in their edifying the materiall Temple, so you in the repairing of the Spirituall, have *a weapon in the one hand, and a toole in the other*; and you have hitherto more imployed the Sword then the Mattock or Spade, by reason of the great opposition on all hands: and after you shall (through Gods blessing) have laid the roofe

Cal. præf. ad Reg. Gal. *Est hic divini verbi quasi quidam genius, ut nunquam* emergat *quieto & dormiente Satana.*

Neh. 4. 17. With one of his hands he wrought in the work, with the other he held a weapon.

on this ſacred building, and gratefull poſterity put *a garland of glory* upon your heads for it, yet ſtill there will be uſe of an *arming ſword*, not of War, but of Juſtice, to cut off Superſtition and Idolatry on the one ſide, and Profaneneſſe and Sacriledge on the other: Heretiques with one edge, and Schiſmatiques with the other. For as in the beginning of the Reformation, ſo now in the endeavoured perfection thereof, the mortall enemie of our immortall ſoules ſets on work all ſorts of Heretiques and Schiſmatiques to hinder, diſturbe, and (if it were poſſible) deſtroy this *excellent work*. The Heretiques he employeth to *pervert* the Catholique doctrine, the Schiſmatiques to *ſubvert* the Apoſtolike diſcipline of the Church: the Heretiques endeavour to ſhake the foundations, the Schiſmatiques to make breaches in the walls: the Heretiques to rot the maine timber, the Schiſmatiques to pull in ſunder the rafters of this ſacred ſtructure.

Now of all Heretiques and Schiſmatiques the Anabaptiſt in three regards ought to be moſt carefully looked unto, and ſeverely puniſhed, if not utterly exterminated and baniſhed out of the Church and Kingdome.

Firſt, In regard of their affinity with many other damnable Heretiques, both Ancient and Later; for they are *allyed* unto, and may *claime kindred with*, 1. The *Millenarians* in the firſt Age, proclaiming Chriſts Temporal Kingdome upon earth for a thouſand yeares, before the day of Judgment. 2. With the *Marcionites* in the ſecond Age, who denyed the ſubſtance of Chriſts humane body *made of a woman*. 3. The *Cathariſts* or *Novatians* in the third Age, who denyed Repentance and reſtitution to the Church thereupon, to thoſe that fell in time of perſecution. 4. With the *Donatiſts* in the fourth Age, who re-baptized all thoſe that had received Baptiſme before in the Catholique Church. Laſtly, with

Gal. 4. 4.

a rabble of Heretiques in the latter Ages, namely, the *Apostolici*, the *Adamites*, the *Enthusiasts*, the *Psycopannychists*, the *Polygamists*, the *Jesuits*, the *Arminians*, and the *Brownists*; of all which and their Errours, I have set downe a particular Catalogue, *Chap.* 2. As it was said of *Caius Cæsar, In uno Cæsare multi Marii*; and as *Cicero* saith of the Familie of the *Bruti*, that it had in it *multorum insitam atq; illuminatam virtutem*: so in one Anabaptist you have many Heretiques, and in this one Sect as it were one stock, many erroneous and schismaticall positions, and practices ingraffed, and as it were *inoculated*.

Secondly, in regard of their audacious attempts upon Church and State, and their insolent acts committed in the face of the Sun, and in the eye of the high Court of Parliament. Whereas other depravers of the Doctrine, or disturbers of the Peace of the Church, whether Papists, Socinians, or Arminians, who in the later times have braved it [redacted] *up their top and top-gallant*, yet since *Argus* with his hundred eyes hath pryed into every corner of this Kingdome, and severall roomes in the great Ship of the Church, have *bestowed* themselves *under the hatches*, and layne close in obscurity: these with the forwardest of the Brownists strut in the *upper deck*, and discover themselves with open face, γυμνῇ κεφαλῇ, and upbraid the State with their merit in hazarding their estate and persons in this present War, and boast with swelling words of vanity that they expect somewhat more then a toleration. They preach, and print, and practise their Hereticall impieties openly; they hold their Conventicles weekly in our chiefe Cities, and Suburbs thereof, and there prophesie by turnes; and (that I may use

See The compassionate Samaritane, p. 75, 76. that the Parl. will stop all proceedings against them, and for the future provide that as well particular and private congregations as publike, may have publike protection; that all Statutes against the Separatists be reviewed, and repealed; that the Presse may be free for any man that writes nothing scandalous or dangerous to the State; that this Parliament prove themselves loving Fathers to all sorts of good men, bearing respect unto all, and so inviting an equall assistance and affection from all.

the phraſe of *Tertullian*) *ædificantur in ruinam*, they *build one another in the faith of their Sect, to the ruine of their ſoules*; they flock in great multitudes to their *Jordans*, and both Sexes enter into the River, and are dipt after their manner with a kind of *ſpell* containing the heads of their erroneous tenets, and their engaging themſelves in their ſchiſmaticall Covenants, and (if I may ſo ſpeak) *combination of ſeparation*. And as they defile our Rivers with their impure waſhings, and our Pulpits with their falſe prophecies and phanaticall enthuſiaſmes, ſo the Preſſes ſweat and groane under the load of their blaſphemies. For they print not onely *Anabaptiſme*, from whence they take their name; but many other moſt damnable doctrines, tending to carnall liberty, Familiſme, and a *medley* and *hodg-podge* of all Religions. Witneſſe the Book printed 1644. called *The Bloodie Tenet*, which the Author affirmeth he wrote in Milke; and if he did ſo, he hath put much *Rats bane* into it, as namely, *That it is the will and command of God, that ſince the comming of his Sonne the Lord Jeſus, a permiſsion of the moſt Paganiſh, Jewiſh, Turkiſh, or Anti-chriſtian Conſciences and Worſhips be granted to all men in all Nations and Countryes*; *That Civill States with their Officers of Juſtice are not Governours or Defenders of the Spirituall and Chriſtian ſtate and worſhip*; *That the doctrine of Perſecution in caſe of Conſcience (maintained by Maſter* Calvin, Beza, Cotton, *and the Miniſters of the New Engliſh Churches) is guilty of all the blood of the ſoules crying for vengeance under the Altar*: Witneſſe a Tractate of Divorce, in which the bonds of marriage are let looſe to inordinate luſt, and putting away wives for many other cauſes beſides that which our Saviour only approveth, namely, in caſe of Adultery. Witneſſe a Pamphlet newly come forth, intituled, *Mans Mortality*, in which the ſoule is caſt into an Endymion ſleep, from the houre of death to the day of Judgement. Witneſſe a bold Libell offered

Pref. p. 2.

fered to hundreds, and to ſome at the doore of the houſe of Commons, called *The Vindication of the Royall Commiſsion of King Jeſus*, wherein the brazen fac'd Author bluſheth not to brand all the Reformed Churches, and the whole Chriſtian world at this day, which chriſten their children, & ſign them with the ſeale of the Covenant, with the odious name of an *Antichriſtian faction*.

Thirdly, In regard of the peculiar malignity this hereſie hath to Magiſtracie; other hereſies are ſtricken by Authority, this ſtrikes at Authority it ſelfe, undermineth the *powers that are ordained of God*, and endeavoureth to wreſt the ſword out of the Magiſtrates hand, to whom God hath given it for the cutting off of all hereſie, and impiety; and if this Sect prevaile, we ſhall have no Monarchie in the State, nor Hierarchie in the Church, but an Anarchie in both. It grieveth a Religious eye to ſee other vermine corrupting other Flowers of Paradiſe, as our *ſweet Violets*, and *fragrant Roſes*, and *faireſt Lillies*, and *various Julyflowers*, and *bluſhing Emmenies*, and *beautifull Tulips*: but moſt of all to ſee this hereſie, like a venemous ſerpent, lying at the root of the *Crown-Imperiall*, which if it be not killed, will ſo poyſon it, that the leaves will fall off by degrees, and the *ſtalke* it ſelfe ſhortly *wither*. We read in the Prophecie of *Zacharie* of two ſtaves, the *ſtaffe of beauty*, and *the ſtaffe of bonds*, which ſupported the State and Church of Iſrael. By the *ſtaffe of beauty* or *comlineſſe*, the Lawes of every Kingdome and Common-wealth may be underſtood, which beare up the State, and preſerve decent order and comlineſſe among men; By the *ſtaffe of bonds* the covenants and oathes whereby the members are firmly *tyed* to their head, and one to another. If the *ſtaffe of beauty* be broken, there will be a down-fall of all good order and government: if the *ſtaffe of bonds* be broken, all things will be at a *looſe end*. Me thinks I ſee theſe two ſtaves ſhining

in the *golden Maces* borne before you; the *ſtaffe of beauty* in that borne before the Houſe of Commons, in which the *Legiſlative power* and the *beautifull order* of the ſeverall Eſtates of this Kingdome are conſpicuous; the *ſtaffe of bonds* in that which is carryed before the Houſe of Peers, in which the *power of Judicature*, even to *bonds* and death, principally reſideth. Now becauſe theſe heretiques alone profeſſedly teach the exautorating all Chriſtian Magiſtrates, and in expreſſe termes deny both the Legiſlative power in the Commons to propound or enact Lawes in matter of Religion, and all coercive power in the houſe of Peeres, or any other, to inflict civill puniſhment for the violation of them, and ſo as much as in them lyeth, they endeavour to *break both theſe ſtaves* of the Prophet, they deſerve the *ſmarteſt ſtroak* from both.

See Bloody Tenet, p. 2.

Liv. dec. 1. l. 10. *Papirius cum criſtatas Samnitum galeas cæteroſq; inſignium armorum apparatu vidiſſet, multa de præſenti hoſtium vana magis ſpecie quam efficaci ad eventum diſſeruit: non enim criſtas vulnera facere & per pilla & amata ſcuta tranſire Romanum pilum, & candorem tunicarum fulgentemq; aciem ubi res ferro geratur, cruentari.*

With theſe Heretiques I enter into Liſts in the enſuing Tractate, and without any flouriſh of Rhetorick at all fall upon them with Logicall and Theologicall weapons, weilded after a Scholaſticall manner; for it is moſt true which *Papirius Curſor* ſometimes ſpake in the head of his Troops, advancing on in their march againſt the Armie of the Samnites, more glorious in ſhew then formidable, as conſiſting of men more ſumptuouſly then ſtrongly armed, encouraging his ſouldiers after this manner: Feare not this *Pageant* rather then *Armie*; their large feathers and imbroydered ſcarfes give no wounds; their rich belts, and painted targets, and thin gilt breaſt-plates will not endure the puſh of the Roman pike. It is not beauty, and gorgeous apparell, but ſtrength, and valour, and *Armour of proof* makes a Warriour. And therefore that brave Commander of the Trojans, *Hector*, deſervedly checkt his brother *Paris*, a Paragon of beauty, and an excellent *Carpet Knight*, in the flower of his age, for undertaking a ſingle combat with *Menelaus*, ſaying,

Homer. Il.

'Ουκ

Οὐκ ἂν τι χαίσιμι κίνησις, τύτι δῶρ Ἀφροδίτης,
Ἤτι κόμι, τό, τι ἕλκω, ὅτ' ἐν κονίσι μιχεῖς.

Pickt phraſes and witty conceits and ornaments of Rhetorick doe well in Panegyricks,& Paræneticks,but they are of little or no uſe in Polemicks, in which thus *Ennius* informs us, *Vi geritur res: Spernitur orator bonus,horridu' miles amatur.*

But why doe I trouble my ſelfe with theſe new upſtart Sectaries? There is a learned and reverend Aſſembly of Divines attending on you, who will take care *nequid Eccleſia detrimenti capiat.* Who preſt me for this ſervice? My Anſwer hereunto is as ready as true, That though I were not preſſed, yet I was challenged to it. And if I had declined this Combat, as others did, the Adverſary would have growne moſt inſolent, and all the City and Borough rung of their vaunting brags, and confidence in their cauſe, and our diffidence in ours; therefore I gave them a meeting at the time and place appointed. And though I were but one, and they many, yet they were not able to withſtand πάντα νικῶσαν ἡ ἀλήθειαν, the irreſiſtible and *all-conquering force of truth*; neither did they after that ſend any more challenges. And I had then purſued the combat with my pen, had not the more neceſſary functions of my Paſtorall charge hindered me. But now being diſcharged againſt my will, of preaching at my Cures, and having lately publiſhed an Anſwer to a Popiſh Challenge: I could not think of any fitter employment for the preſent, then to perfect the notes taken long ſince in that Diſputation, and to ſupply whatſoever might ſeeme lacking to the fuller confutation of thoſe erroneous tenets, & to commend both to the publike view, that the *Antidote might be there ready, where the infection firſt brake out.* As *Solinus* writeth, that in *Sardinia* where there is a venemous Serpent called *Solifuga*, (whoſe biting is preſent death) there is alſo at hand a Fountaine, in which they who

Theod.hiſt.l.1. Gaſt. de Anab. l.1. *Quoties ſive publice,ſive privatim congrederemur cum Anabaptiſtis, ſemper victriæ abibat veritas quæ a nobis ſtat.*

See *Romaruens*

Solin.pol. hiſt. c.9. *Fons eſt in Sardin. qui contra venenum Solifugæ (eſt enim animantis ejus morſus mortifer) a ſummo omnium opifice in remedium conditus eſt; ubi oritur malum, ibi quoq; invenitur promptus remedium.*

who waſh themſelves after they are bit, are preſently cured. This venemous Serpent (*verè Solifuga*) flying from, and ſhunning the light of Gods Word, is the Anabaptiſt, who in theſe later times firſt ſhewed his ſhining head, and ſpeckled skin, and thruſt out his ſting neere the place of my reſidence, for more then twenty yeeres: And if theſe Diſputations and Writings of mine may prove like the Waters of the Fountaine in *Sardinia*, ſoveraigne againſt the ſting and teeth of this Serpent, I ſhall account my paines well ſpent, and whilſt I endeavour to free others from ſpirituall thraldome, forget the tediouſneſſe of my corporall, and *poſſeſſe my ſoule in patience*, till God ſhall ſend deliverance; to whoſe gracious direction, and powerfull protection, I commend you, beſeeching God to crowne your ſincere intentions, and religious endeavours, for the Reformation of Church and State, with ſuch ſucceſſe, that this your meeting may be like to that in the 25. yeare of *Edw.* 3. which is known to poſterity by the name of *Benedictum Parliamentum*, the bleſſed Parliament.

Petron. Arbit. *unde datum eſt vulnus, contigit inde ſalus.*

From Priſon in the Lo: Peters *houſe in* Alderſgate-ſtreet, *Ian.* 10. 1644.

Yours in the Lord Ieſus,

DAN: FEATLEY.

TO MY REVEREND, and much esteemed Friend, Mr. JOHN DOWNAM.

Worthy Sir,

I *Have now finished my Polemicall Tractate against the Anabaptists, which had* slept *securely by me* in a whole skin *of Parchment, had not the clamours of the Adversaries awaked it, who cry downe Paedobaptisme, and cry up Anabaptisme, not onely in the Pulpit, but also from the* Presse, to the great offence of godly minds, and the scandall of the Church.*

* See *A. Barber* his Treatise of Dipping: *Fr: Cornwell* his Pamphlet, entituled, *The Commission of King Jesus: A. Riter* his Libell, called, *The Vanity of Childish Baptisme: Ch: Blackwood, The storming of Antichrist,* and *The Confession of the Anabaptists,* printed at London, 1644.

You will peradventure returne me an Answer in the words of the Poet, Ole quid ad te? *What doth this concerne me, whose Restraint is a necessary* Supersedeas *from proceeding against these presumptuous and daring Sectaries? And the unfurnishing me of all Books, and helps of mine owne Notes and Collections (lately taken from me) furnisheth me with too just an excuse for not writing. I confesse to my griefe it doth, but what will you have me doe,* Situ & otio torpescere? *Such a rest would be most restlesse and tedious; The lesse I doe, the more I must needs suffer, and the more I doe, the lesse I suffer. And beleeve me, Sir, it is not an ambition to be seene in the* Presse, *but a desire for the time to forget my unsufferable* pressures, *which hath now set me on worke. As when we*

have the world at will, and can give our Mind her vagaries at pleasure, to fixe our thoughts on any certaine subject, is a kind of incarceration of the spirit; *so when our Estate is* sequestred, *and our person* confined, *and no theame is given us daily to enlarge upon, but the valuing of our unvaluable losses, and the present supplying of our importunate wants, to divert our minds from commenting upon our deplorate estate, and forcibly confining our meditations to a more pleasant subject, is a great ease and kind of liberty to immured thoughts.*

But this is not all, for as S. Jerome *thought whereſoever he was, whatſoever he did, he heard the ſound of the laſt Trumpet, and the ſummons of the Archangel,* Surgite mortui, & venite ad judicium: *So me thinks whereſoever I am, and whatſoever my buſineſſe is, I heare that* Væ *of the Apoſtle,* Woe be unto me if I preach not the Goſpel: *And preach the Goſpel I can now no otherwiſe then from the Preſſe, for both my Pulpits are taken from me, and poſſeſt by others, and I cannot obtaine (though by my ſelfe and friends I earneſtly ſought it) that liberty which S.* Paul *enjoyed when he was impriſoned at Rome, to preach the Goſpel to my fellow priſoners. Now therefore ſith I cannot* lingua, *I muſt be content as I am able* evangelizare calamo, *to preach with my Pen; which I can hardly dip into any other liquor, then the juice of Gall, in regard of the malignity of the times, and the inſolencies of the enemies of the truth. As Adders, Efts, and other venemous ſerpents breed in old* broken walls: *ſo all ſorts of Heretiques and Schiſmatiques breed and are exceedingly multiplyed by reaſon of the* ruptures in State, *and* diſtraction *of the time. Among all theſe the Papiſts and the Anabaptiſts are moſt dangerous and peſtilent enemies, the one to the Church, the other to the State; Theſe above all others having beſtirred themſelves, ſince* the waters were troubled; *and they haſt in ſecret of their great* draughts of fiſh, *the Papiſts of* 20000. *Proſelytes, the Anabaptiſts of* 47. *Churches.*

Si natura negat facit, indignatio verſum.

As

As well Indignation as Zeale hath ſtirred up my drooping ſpirit, and encouraged me, though (as I ſaid before) unarmed, to fall upon both; the former, in my Anſwer to a Popiſh Challenge; the latter, in this my Catabaptiſtarum Catacriſis. Jerom *comforting a young Hermite, bade him look up to heaven,* & Paradiſum mente deambulare, *aſſuring him that ſo long as he had Paradiſe in his mind, and heaven in his thoughts,* tamdiu in eremo non eris, *ſo long he was not in the wilderneſſe. So verily it ſeemes to me, ſo long as I can draw the ſword of the ſpirit, and purſue freely the enemies of the doctrine and diſcipline of the Church of England, and* beat them out of their trenches, *ſo long me thinks I am not in bonds. The Lord in mercy look upon the Convulſions in the State, and Diſtractions in the Church, and turne our* Baptiſme of blood into a Baptiſme of tears: *in which we may and ought all to be* Anabaptiſts. *This is the hearty wiſh of him, who loveth the truth for it ſelfe, and you for the truths ſake,*

See *Romaruem* printed by M. *Bowne* at the old Exchange.

Dan: Featley.

The Preface to the Reader.

N nova fert animus mutatas dicere formas Corpora. I am to tel thee (Christian Reader) this New yeare of *new changes* never heard of in former Ages, namely, of *Aras* turned into *Aras*, Stables into Temples, Stalls into Quires, Shopboards into Communion Tables, Tubs into Pulpits, Aprons into *Linnen Ephods*, and Mechanicks of the lowest ranke into *Priests of the high places*. Thou shalt heare in this Treatise not of *a line drawne after Protogenes*, nor of an *Iliad* after *Homer*, but of a *Metamorphosis after Ovid*: not made by *Poeticall license*, but by *Propheticall liberty*: not of men into beasts, but of S. *Pauls* κακὰ θηρία, *evill beasts*, shall I say, into *men*? nay into *men of God*, and Prophets of the New Law.

Titus 1. 12.

If ever Saint *Ieroms* Complaint were in season, it is now: *Physitians keep within the bounds of their Science; Smiths meddle with the Hammer and Anvill; the Linnen Draper deales not in Woollen cloth, nor the Woollen Draper in Linnen; the Carpenter takes not the loyners work out of his hand, nor the loyner the Carpenters; the Shoomaker goes not beyond his Last, nor the Tailor beyond his Measure; onely the trade of expounding Scripture is a Mysterie which every Artizan arrogateth to him self.* The Physitian here will be *prescribing* receipts, the Lawyer will be *demurring* upon *dubia Evangelica*, and every handy-crafts man will be *handling* the *pure* Word of God with *impure* and unwashed hands. This *the pratling huswife*, this *the old dotard*, this *the wrangling sophister*, in a word, this *men of all professions, and men of no profession, take upon them to have skill in, readily teaching that they never learned, and abundantly pouring out that which was never infused into them.*

Ep. ad Paulin. *Quod medicorum est promittunt medici, tractant fabrilia fabri: sola Scripturarum ars est quam sibi passim omnes vindicant, hanc garrula anus, hanc delira senex, hanc sophista verbosus, hanc universi præsumunt, docent priusquam discunt.*

The Apostle comparing the dignity of the ministerial function with the indignity and insufficiencie of most mens gifts for it, cryes out, *Who is sufficient for these things?* But if we consider mens opinions of their owne gifts, and their practice at this day, we may say, *Who is not sufficient for these things?* Not the meanest Artizan, not the illiteratest Day-labourer, but holds himselfe sufficient to be a *Master-builder* in Christs Church. When the Jesuite heretofore *cast this in our dish*, we

Bern. in Cant. *Tantæ charitatis sunt per quos nobis fluenta cœlestia emanant, ut antea effundere quam infundi velint,* Bellar. l. 2. de verb. Dei, c. 15. *loqui quam audire paratiores, prompti docere quod non didicerunt.* 2 Cor. 2. 16. *Quid obsecro nunc diceret Basilius, & Pharmacopolas, sutores, cæteroq; opifices etiam a pulpitis sacra eloquia tractare apud Lutheranos & Calvinistas videret?*

always

alwayes *ſtung it back into his face*, with a confident denyall, anſwering him in the words of the Arch-angel, *Iude 9. The Lord rebuke thee, thou falſe tongue.* But now thoſe whoſe Religion, if they have any, is a negative one, and ſtands in a meere oppoſition to Popery, notwithſtanding herein *ſtrengthen the Papiſts hands* againſt us, and put us to that miſerable Apologie of the Poet,

—— Pudet hæc opprobria nobis,
Et dici potuiſſe, & non potuiſſe refelli.

It is a thouſand pitties, that not in the *dawning of the day* from the night of Popery, and firſt *glimmering of the light* of Reformation, as in *Luthers* firſt ſtanding up for the Truth; but now in the *noone tide of the Goſpel*, ſuch *owles* and *bats* ſhould fly abroad every where, and *flutter* in our Churches, and *ſile* upon our *Fonts*, *Pulpits*, and *Communion Tables*, and not either be caught, and confined to their neſts in *barnes*, or *rotten trees*, or put in *Cages* fit for ſuch *night-birds*. I wonder that our doores, poſts, and walls *ſweat* not, upon which ſuch Notes as theſe have been of late affixed, *On ſuch a day ſuch a Brewers Clerk Exerciſeth, Such a Taylor Expoundeth, Such a Waterman Teacheth.* See Sleid. Com. l. 5.

If we have [a] *Crow-Poets*, and *Pye-Poeteſſes*; if *Turners* turn *Bezaliels*, and *Aholiabs* to mend the *poliſhed works of the Temple*; if *Cooks*, with *Demoſthenes*, (deſervedly reproved by [b] S. *Baſil*) inſtead of *mincing* of their *meat* fall upon *dividing* of the *Word*; if Taylors leap up from the Shop-board to the Pulpit, and *patch* up Sermons out of ſtolne *ſhreds*; if not onely of the *loweſt of the people*, as in *Ieroboams* time, *Prieſts are conſecrated to the moſt high God*; but if like as *Novatus conſecrated himſelfe a Biſhop*, ſo theſe ordaine themſelves Prieſts and Deacons; if they enter not into the Church, but *break into it*; if they *take not holy Orders*, but *ſnatch them* to themſelves: doe we marvaile to ſee ſuch confuſion in the Church as there is? As Chriſt ſometimes ſpake, *Si lumen tenebræ, quanta tenebræ? If the light that is in thee be darkneſſe, how great is that darkneſſe?* So may we truly ſay, If in Order it ſelfe there be Confuſion, how great is the confuſion? What are all the *Prophets* become *mad*, that the *aſſes mouth muſt needs be opened* by miracle to reprove them? Though ſome would be content to have it thought ſo, and we muſt not refuſe to *weare our maſters cognizance*, who was ſaid by ſome of his kinred to be *beſides himſelfe*: yet we muſt tell them the caſe is far different; for there the Aſſe ſaw the Angel in his way, but here the Angels ſee the Aſſes in their places; there the Aſſe ſpake once, becauſe he was twice ſtruck, but here the Aſſes ſpeak often, becauſe they are not

(a) Perſ. prol. Sat. 1. *Corvos Poetas & Poetridas picas.*

(b) Theod. hiſt. li. 4. c. 17. Ἐπὶ τοσοῦτον ἀναισχυντίας προῆλθον ἀνδρῶν ἐξ ἱερωμένων τὸ σχῆμα φορούντων, ὡς καὶ τὴν ἐκκλησίαν καταλαβεῖν, &c.

Mat. 6. 23.

2 Pet. 2. 16.

Mar. 3. 21.

Num. 16. 23.

not ſo much at once ſtruck for their preſumption. Now if any man deſires to know from whence this *Clergie of Laicks* come, that he may not think that theſe *Ruſſet Rabbies*, and *Mechanick Enthuſiaſts*, and *profound Watermen*, and *Sublime Coachmen*, and *Illuminated Tradeſmen* of almoſt all ſorts are dropt from the clouds: Let him peruſe the Catalogues of Heretiques written by *Alfonſius à Caſtro*, *Pontanus*, *Sluſſenburgius*, and *Ambroſius de Ruſconibus*, together with the Hiſtorie of *Sleiden*, *Bullinger*, and *Gabriel Abres*, and others, and he ſhall find that they all *proceeded Doctors* out of the Schoole of one *Stock the* * *Anab.* Of whom we may ſay, as *Irenæus* ſometime ſpake of the Heretike *Ebion*, the father of the Ebionites, *His name in the Hebrew ſignifieth ſilly*, or *ſimple, and ſuch God wot was he*: So we may ſay, the *name of the father of the Anabaptiſts ſignifieth* in Engliſh *a ſenſleſſe piece of wood*, or *block*, and *a very blockhead was he*: yet out of this *block* were cut thoſe *chips* that kindled ſuch a fire in *Germany*, *Holſatia*, and *Suevia*, that could not be fully quenched, no not with the blood of 150000. of them killed in war, or put to death in ſeverall places by the Magiſtrates.

This fire in the reignes of Queene *Elizabeth*, and King *Iames*, and our gracious Soveraigne, till now, was covered in England under the aſhes; or if it brake out at any time, by the care of the Eccleſiaſtical and Civill Magiſtrates it was ſoone put out. But of late, ſince the unhappy diſtractions which our ſinnes have brought upon us, the Temporall ſword being other wayes imployed, and the *Spirituall locked up faſt in the ſcabbard*, this Sect, among others, hath ſo far preſumed upon the patience of the State, that it hath held weekly Conventicles, re-baptized hundreds of men and women together in the twilight in Rivelets, and ſome armes of the Thames, and elſewhere, dipping them over head and eares. It hath printed divers Pamphlets in defence of their Hereſie, yea and challenged ſome of our Preachers to diſputation. Now although my bent hath been alwayes hitherto againſt the moſt dangerous enemie of our Church and State, the Jeſuite, to extinguiſh ſuch *balls of wild-fire* as they have caſt in the *boſome of our Church*, yet ſeeing this *ſtrange fire* kindled in the neighbouring pariſhes, and many *Nadabs* & *Abihu's* offering it on *Gods Altar*, I thought it my duty to caſt the waters of *Siloam* upon it, to extinguiſh it.

Thine in the Lord Ieſu, D. F.
Priſoner in Peter-houſe.

Calend. Ian. 1643.

* Johan. Gaſt. de exord. Anab. p. 35. *Anabaptiſtæ ſumunt ſibi omnes prædicandi officium, atq; de aliis qui legitime a Chriſtianis Eccleſiis inaugurati ſunt ſciſcitantur Quis te elegit cum iſti ne a ſua quidem Caco-Eccleſia mittantur.* See the Hiſt. of the Anab. printed at London, 1641. Et Joh. Gaſt l. de exord. Ana. p. 247. *Ego vidi Nicol. Stock qui primus in Germ. videtur ſparſiſſe venenum illud impiorum dogmatum. Hunc audierunt Monterius & Pbiferus quibus velut emiſſario uſus totam perturbavit Germaniam.* Pont. cata. hær. *Commota ſeditione huſtica per German. Alſat. & Sueviam ad* 150000. *fuerunt trucidati.*

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Errata, sic corrige.

Page 1. line 15. read *end*. p.4.l.8.r.*a visible Church*. p.23.l.24.r.*reiteration*. p. 36.l.penult.r.1 *Cor*.14.19. p.41.l.22. r. *sexes*. p. 44. l. penult. r. *and they are no where probibited*. p.48.l.3.r.*And*. p.51.l.15.r.*or a legitimate wife*. p.53.l.33.r. *from*. p.57.l.27.r.*in the principles of*. p.67.in marg.ad lin.19.r.*Valentinian*. p. 70.l.9.r.*that they*. l.25.r.*rue it by*.p.89.l.17.r.*propounded*. p.185.l.6. dele *to*. p. 189.l.8.r.*Scepter*. p.195.l.4.r.*abjiciunt*. p 198.l.13.r.*the man*. p.207.l.14.r. *instance*. p.211.l.21.r.*reliquo*. p.215.l.31.r.*habet*. p.216.l.17.r. *flagello*. p.218. l.ult.r.*as well as an Arrian*. p.219.in marg.l.5.r.*bini*. p.225.l.35.r.*evident*. p. 226.l.37.dele *of*.

Greg. Naz. Theol. Orat. 40.

Τί δὲ ἂν εἴποις περὶ τῶν ἔτι νηπίων καὶ μήτε τῆς ζημίας ἐπαισθανομένων, μήτε τῆς χάριτος; ἢ καὶ ταῦτα βαπτίσομεν; πανύγε, εἴπερ τις ἐπείγοι κίνδυνος, κρεῖσσον γὰρ ἀναισθήτως ἁγιασθῆναι, ἢ ἀπελθεῖν ἀσφράγιστα καὶ ἄτελεστα.

What wilt thou say of Infants that neither experimentally know the grace of Baptisme, nor the losse by want thereof? Shall we baptize them? Yes, by all meanes, if there be any danger; For it were better that they should be sanctified, though they be not sensible thereof, then to goe out of this world without the seal and badge of their initiation into Christianity.

A true Relation of what passed at a meeting in *Southwark*, between D. *Featley*, and a company of Anabaptists, October 17. 1642.

AFter the Company were placed, and Dr. *Featley* had made a short ejaculatory Prayer to GOD, to give a blessing to the meeting, a Scotchman began thus.

Scotch-man.

M. Doctor, we come to dispute with you at this time, not for contention sake, but to receive satisfaction: wee hold that the Baptisme of Infants cannot be proved lawfull by the Testimony of Scripture, or by Apostolicall tradition; if you therefore can prove the same either way, we shall willingly submit unto you.

Scotch-man.

Are you then Anabaptists? I am deceived in my expectation; I thought that the ending of this meeting had bin to have reasoned with you about other matters, and that my taske would have beene to have justified our Communion-Booke, and the lawfulnesse and necessity of comming to the Church, which I am ready to doe. Anabaptisme (which I perceive is the poynt you hold) is an heresie long since condemned both by the Greeke and Latine Church, and I could have wished also that you had brought scholars with you, who knew how to dispute, which I conceive you doe not, so farre as I guesse by your habit, and am informed concerning your professions: for there are but two wayes of disputing, First by Authority,

D. Featly.

Secondly by reason.

First by Authority, if you will dispute in Divinity, you must be able to produce the Scriptures in the Originall Languages,

For no Translation is simply authentical, or the undoubted word of God.

In the undoubted word of God there can be no Error.

But in Translations there may be, and are errors.

The Bible Translated therefore is not the undoubted word of God, but so farre onely as it agreeth with the Original, which (as I am informed) none of you understand.

Secondly, if you will dispute by Reason, you must conclude syllogistically in mood and figure, which I take to be out of your Element. However, sith you have so earnestly desired this meeting, and have propounded a Question to me I little expected: before I answer yours, I will propound a Question or two to you concerning the blessed Trinity, that I may know whether you are well instructed in the principles of Catechisme, who yet are so well conceited of your selves, that you take upon you to teach others.

Scotch-man. *This M. Doctor, is nihil ad Rhombum, we would know of you whether the Baptisme of Children can be proved lawfull (as we said before) and it practised among you.*

Whereas you say this my question is not *ad Rhombum*, you mistake the matter. For it is *ad Rhombum*, if you know what the Phrase meaneth. Is not the form of Baptisme this *I Baptize thee in the name of the Father, the Son, and the Holy Ghost*? therfore my questions concerning the Trinity appertain to the Doctrine of Baptisme. Before therefore I answer you concerning the persons fit to be Baptized, whether men and women onely in riper years, or children also: to try your skill, I will propound an argument to each of you out of Scripture, concerning the blessed Trinity.

D. Featly. Section 1. *Two Questions of the Trinity propounded.*

And first, (turning to the *Scotchman*)

Doe you believe, saith hee, that each of the three persons is God? how then doth Christ, *John* 17. 3. say that the Father is the only true God?

After turning to the other:

Doe you believe that the Holy Ghost proceeds from the Father, and the Son? if you doe so, how then doe you answer the words of our Saviour, *John* 15. 26. *The Spirit which proceeds from the Father*? there is no mention at all of proceeding from the Son, but the Father onely. To the latter of these *queries* nothing was answered,

by

by either of them; to the former they both answered. First the *Scotchman.*

We never intend to deny that every person in Trinity is God, for the text you alledge, it proves no more what you bring it for.

Here the Text being read, the Scotchman answered, Christ opposeth his Father, as the true God, to all false Gods.

I doe not urge the word *true*, for that indeed is spoken in opposition to false Gods, but the word *only*, and thus I frame the Argument.

If God the Father be the *only* true God, then the holy Ghost is not God.

But God the Father is the onely true God;

Ergo the Holy Ghost is not God.

The Father is said to be the only God in respect of Essence.

This Answer containes in it Blasphemy; for if the Father bee the onely true God, in respect of Essence, then is not the Son or the Holy Ghost God in respect of Essence; but that is false and blasphemous, for then the three persons should not be one God in Essence; or in respect of Essence.

Here the Scotchmans answer being exploded, he wrote something, and gave it some there present, and in the meane while one M. *Cusin* interposing, said.

I come not here to dispute, but to receive satisfaction of some doubts, which if you can resolve me in, I shal submit. Now for the place you alledge out of S. John, *I conceive it may be thus answered: Christ spake this as man, and his meaning is that his Father is only God, and no Creature is so.*

It is very true, that *only* excludes all creatures; but whereas you say that these words are spoken by Christ, as man onely, it cannot stand with the Text, for it is added, *and whom thou hast sent, Jesus Christ.* Christ saith it is life Eternall to know the Father to be the onely true God, and whom he hath sent, Jesus Christ; but it is not life Eternall to know Christ onely as man, but as true God and man, and so a perfect Mediator: neither is Christ said only the Son of God, in respect of his temporall generation, as man, but also in respect of his eternal generation as he is the second person in Trinity; this answer therefore of yours is not sufficient nor pertinent.

M. Doctor, the company is not satisfied with their Answers, I pray, resolve the doubt your selfe.

I will, as soone as they have propounded their objections; for, I

S. Scotchman.

D. Featley.

Scotchman. D. Featley. The vertuous Scotchman was so stunned with this blow, that he gave in, and spake no more for a good space.

Cusin.

D Featley.

Sir John Lenthall.

moved these Questions only to make it appeare to the auditors, how unfit these men are to take upon them the office of Teachers, who are so imperfect in the fundamentall poynts of Catechisme. Now let them propound what questions they please.

See the Solution of those doubts in the additions to the Conference.

Cusin. *What is the nature of a visible Church? what is the matter and forme of it? or what is the visible Church of Christ made up of, by authority of the Scriptures?*

This Cusin is said to be one of the first that subscribed the Anabaptists confession. printed 1644. London.

D Featley. Your Question is, *Quid constituit visibilem Ecclesiam*, what makes a Church.

Ter. I answer, according to the Scriptures and the joynt consent of of all protestant Churches in the world, French, Dutch, &c. in the harmony of confessions, that the sincere preaching of the Word, and the due administration of the Sacraments, constitutes or makes a true visible Church. The Papists make many notes of the Church, as antiquity, universality, succession, miracles, and diverse other: but the reformed Churches make but two onely, namely those above mentioned.

Cusin. *What is a true particular visible church?*

D. Featley. A particular companie of men, professing the christian faith, knowne by the two marks above mentioned, the sincere preaching of the word, and the due administration of the Sacraments.

Cusin. *Is the church of* England *such a church?*

D. Featley. It is so.

Cusin. *How prove you that?*

D. Featley. First, I answer, I need not to prove it, but you are to disprove it. For as *Hooker* teacheth, in his Ecclesiasticall Politie, they who are in possession are not bound to prove their right, but they who goe about to thrust them out are to disprove their right, and bring a better title for themselves.

Secondly, yet to give you further satisfaction, thus I prove the church of *England* to be such a church.

Section 3. That the church of England is a true Church.

Every church in which the word of God is sincerely preached, & the sacraments lawfully and rightly administred, is such a church.

But in the church of *England* the word is sincerely preached, and the sacraments lawfully administred.

Ergo, the church of *England* is such a church.

Cusin. *I denie that in the church of* England *the word is sincerely preached, or the sacraments rightly administred.*

I have here two things to prove.

1. That the doctrine of the church of *England* is agreeable to Gods word.

2. The ſacraments are rightly adminiſtred in it.

Firſt, the doctrine of the church of *England* is contained in the 39 Articles.

Secondly, the due adminiſtration of the ſacraments in the communion-book. But both the one & the other are agreeable to Gods word.

Ergo, the preaching of the word and adminiſtration of the ſacraments in the church of *England* are agreeable to Gods word.

I denie that the 39 Articles and the book of common-prayer are agreeable to Gods word. Cuſin.

1. I wil prove that the book of Articles is agreeable to Gods word.

In the book of Articles, the firſt which concerneth the bleſſed Trinity, the 2.3.4. which concern the incarnation of Chriſt Jeſus his death and reſurrection, the 5. which concerneth the holy Ghoſt, the 6. the perfection of ſcriptures, and the 18. following, which impugn popery, are agreeable to Gods word; and you cannot name any one of the reſt which is not agreeable; therefore they are all agreeable. If you know any one that is not agreeable, inſtance in it; and I will preſently ſhew how it is agreeable to ſcripture.

For the 39 Articles, I know not what they are, I never ſaw them that I remember. Cuſin.

Then for ought you know they are all conformable to ſcripture, at leaſt you can except againſt none of them. Now for the book of common-prayer, it conſiſts partly of Pſalms, Epiſtls, and Goſpels, partly of Prayers, and the form and manner of adminiſtration of the ſacraments. But the former are taken out of ſcripture, the latter are agreeable to it. What doe you except againſt it? *D. Fatley.*

I except againſt your adminiſtration of Baptiſm, it is not rightly adminiſtred in your church; for you baptize children, and that is not agreeable to Gods word: if you ſay it is, how doe you prove it by ſcriptures? Cuſin.

This D. F. undertook to prove out of ſcriptures, but before he alledged any text of ſcripture for it, another Anabaptiſt interpoſed. Anabaptiſt. Section 4.

You ſay your church is a true church; that cannot be: for the true church compells none to come to church, or puniſhes him for his conſcience, as the church of England *doth,* *That the Magiſtrate may compell men to come to church, and ſerve God there according to his word,* *Joſiah*

D. Featley. *Joſiah* was ſupream governour of the true church in *Judah* and *Iſrael*, but *Joſiah* compelled all *Iſrael* to come to the houſe of God and worſhip him there, 2 *Chron.* 34. 33. *So Joſiah took away all the abominations out of all the countries that appertained to the children of Iſrael, and compelled all that were found in Iſrael to ſerve the Lord their God.*

Ergo, men may be compelled by the civill magiſtrate to the true worſhip of God.

Anabaptiſt. Joſiah *compelled them to come to* Jeruſalem; *but that law is not now in force.*

D. Featley. There is a three-fold law of God delivered by *Moſes*. 1. Ceremoniall. 2. Judiciall. and 3. Morall. The ceremoniall and judiciall are not now in force; but the morall is, and *Joſiah* did this by the command of the morall law. For the text ſaith not that he compelled them to come to *Jeruſalem*, *but to ſerve the Lord their God*, which is a dutie required by the morall law, and the law of nature. For though the place of Gods Service and the manner be changed, yet the ſubſtantiall worſhip of God ſtill remains, and princes are now as much bound to compell their ſubjects to the true worſhip of God, as *Joſiah* was. And moreover it is to be noted, that *Joſiah* did this by vertue of a covenant, which he made before the Lord, *to walk after the Lord, and keep his commandements, with all his heart and all his ſoul*, 2 *Chro.* 34. 31. And the ſpirit of God ſendeth this teſtimony after him, 2 *King.* 23. 15. *Like unto him there was no King before him, that turned to the Lord with all his heart, and with all his ſoul, and with all his might, according to the law of Moſes*; which words have an apparent reference to that firſt and great commandement, *Deut.* 6. 5. *thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy might*, which law is morall and perpetuall, as all grant.

Here this third Anabaptiſt was blank't, and, to ſave his credit, ſtarts up another doubt.

Anabaptiſt.

D. Featley. *Prove that any ought to be compelled by the goſpel.*

That which *Joſiah* did agreeably to the morall law, bindeth us under the goſpel; for Chriſt in the goſpel both repeateth and confirmeth this commandement of *loving the Lord, with all our heart, and all our ſoul, calling it the firſt and great commandement*, Mat. 22. 37. 38. Therefore our princes are as much bound, as *Joſiah* was, to compell their ſubjects to ſerve the true God. Yet farther to give you ſatisfaction, I will prove that it is agreeable to the new law to compell men to come to church, and hear Gods word and receive the ſacra-

ſacraments, for this Chriſt teacheth in the parable recorded by S. *Luke* chap. 14. 23. *Of a King who made a great ſupper, and bade many gueſts, and when they made excuſes, he ſaid to his ſervant, go to the high-ways, and hedges, and compell them to come in, that my houſe may be full.*

To this nothing being anſwered, D. *Featley* proceeded in his argument. Beſides this command in the parable, thus I prove, that you ought to come to our churches; the Apoſtle commandeth, *Rom.* 13. 1. *Let every ſoul be ſubject to the higher powers*, and *Heb.* 13. 17. *Obey them that have the over-ſight of you, and ſubmit your ſelves, for they watch for your ſouls*, &c. To which, if we adde thoſe places in 1 *Tim.* 2. 2. and 1 *Pet.* 2. 13. 14. An undeniable argument may be framed, to convince your conſcience, after this manner.

All lawfull ſuperiours, either temporall or ſpirituall, commanding lawfull things, are to be obeyed.

But your lawfull ſuperiours in church and common-wealth, require you to come to our church, which I proved to be a true church of Chriſt.

Ergo, you ought to obey them, and you ſin againſt God by your diſobedience to lawfull authority, if you come not.

The word of God doth not command us to come to your ſteeple-houſes, *the King hath nothing to doe to command us in that kind.* Anabaptiſt.

The King hath power to command you in all things that are lawfull, and not repugnant to Gods word: (indeed if he ſhould command any thing againſt Gods word, you ought rather to obey God than man, by the example of the Apoſtle in the *Acts* 4. 19.) D. *Featley.*

But it is a thing lawfull and no way repugnant to Gods word, but moſt agreeable thereunto to come to our *ſteeple-houſes*, (as you call them) where the ſervants of God aſſemble on the Lords day and other times, to worſhip *him in ſpirit and truth.* Anabaptiſt.

Ergo, the King hath power to command you to come to our church. D. *Featley.*

The King makes an Idoll of the church, where doth Chriſt command us to come to it? Anabaptiſt.

Where he commandeth us to hear the word preached; for in our church the word of God is preached, and therefore there we ought to hear it. *Have the Anabaptiſt yeelded the brother this, that the Magiſtrate ought to be obeyed, when he commandeth men to hear Gods word in the church.*

I am not ſo averſe, but if one of our ſociety ſhould preach in Olaves, *or* Mary Overis *church, I would hear them, I would come where the church is gathered, for therein I obey Chriſt.*

Then

D. Featley. This was the plea of the old Donatists.

Then you will hear none but one of your society, as if your societie were the true church, and none of the true church but those of your society. I have proved already, that we have a true church among us, but you have none.

Section 5. That the Anabaptist have no church.

For where there are no lawfull pastors, nor flocks, there is not a true church. But amongst you there are not lawfull pastors, nor flocks.

Ergo, no true church.

Anabaptist. *We have amongst us lawfull Pastours.*

D. Featley. There are no lawfull Pastors but those who are sent, Ro. 10. 15. *No man ought to assume unto himself that honour, but he that is called, as was* Aaron, *Heb.* 5 4. *all Presbyters are to be made by imposition of hands,* 1 *Tim.* 4. 14. & 5. 22. 2 *Tim.* 1. 6.

But your Pastors have no sending, no calling, no imposition of hands on them, *Ergo* you have no lawfull pastors.

Anabaptist. *None amongst us teach; but they have Ordination, for they are elected, examined and proved.*

D. Featley. Have you imposition of hands of the Presbytery?

Anabaptist. *Wee are not bound to tell you, if you will come to our Church you may see.*

Cusin. *I pray you M. Doctor come to the point: how prove you the Baptisme of Children to be lawfull by the Word of God?*

D. Featley. It seems you will willingly fall upon no other point but this of Anabaptism, which heresy was condemned neer fifteen hundred years ago. Here, after a long space, the Scotchman puts in a word, saying,

Section 6. Of the christening children.

Not sixteen hundred years ago.

D. Featley. If it were but a thousand, it is long enough, being condemned by the whole Christian Church, *Greek* and *Latin.*

Cusin. *Sir, that is neither here nor there, you know what the woman of* Samaria *said,* Joh. 4. *Our fathers worshipped in this mountain, and ye say that at Jerusalem is the place where men ought to worship; they continued in an error above* 2000 *years.*

D. Featley. You are mistaken in your chronology, for there were not 2000 years between *Jacob* and Christ. But to let that your errour passe, the Samaritans indeed were in an errour a long time; but this is no errour, but a doctrine of truth, that children ought to be baptized.

There are three sorts of arguments of great force with all under-

derſtanding men, the firſt and chiefeſt from

1. Scripture.
2. From conſent of the univerſall church.
3. From evident reaſon.

I will produce all theſe for the baptiſme of children.

We deſire to have it proved by ſcripture. Scotch-man.

Our proofs out of ſcripture are of two ſorts; ſome probable, ſome neceſſarie. D. Featley.

Firſt probable; as where it is ſaid in the *Acts* 16. 33. that the *Apoſtle baptized the Gaoler, with all that belonged* to him and *Lydia, and her houſhold*, Acts. 16. 15. and 1 *Cor.* 1. 16. that *he baptized the houſhold of Stephanas*, and in a whole houſhold in all probabilitie there were ſome children.

I cannot tell that; let's hear your neceſſary proofs out of Gods word. Scotch-man.

There is as good ground, reaſon, or warrant for the baptizing of children now, as there was of old for circumciſing them. D. Featley.

But of old children were to be circumciſed; many plain places there are where that was commanded. Deut. 10. 16. Joſhu. 5. 2. &c

Ergo now by the ſame warrant they are to be baptized.

We denie that there is the ſame warrant or ground now for the baptizing of children, that there was of old for the circumciſing of them. For there is an expreſſe command for circumciſing of children; but there is none for the baptizing of any but thoſe who can hear the word preached, Mat. 28. Go teach and baptize. Scotch-man.

1. That which circumciſion was in the old law to the Jews, that is baptiſme now to us, the ſacrament of entrance into the church; for ſo St. *Auſtine* and all ſound divines hold, that our ſacrament of baptiſme anſwereth theirs of circumciſion, as the ſacrament of the Lords ſupper doth their Paſchall Lamb. D. Featley.

2. Circumciſion was inſtituted, as appears, *Rom.* 4. 11. to be a *ſeal of the righteouſneſſe of faith*. But for the ſame end alſo was baptiſme inſtituted, to be a ſeal of the covenant of grace, and the free remiſſion of our ſins by faith. And though children in the old law before eight dayes had not actuall faith, nor could make profeſſion thereof, yet they received the ſacrament thereof. Therefore by the ſame reaſon children under the goſpel, though they have not actuall faith, nor can make profeſſion thereof, yet may and

To this argument drawn from analogie the Anabaptists answered nothing at all. Scotch-man. D, Featley.

ought to receive the sacrament of baptisme, which is a seal of the covenat of grace, and righteousnesse by faith.

Children ought not to be baptized, because there is no commandment for it.

Mark, I pray, how uncertain they are in their grounds; sometimes they say that children are not to be baptized, because they have not actuall faith, which I overthrew but even now; sometimes, because there is no commandement for it. Which as the future arguments disprove, so, for a punctuall refutation of this answer. *Infra art. 2. ob. 3d*

Scotch-man. D, Featley.

Prove it by scripture that they ought to be baptized.

So I will; first, I will alledge you the text of scripture, and then frame my argument from it; the place of scripture is, *Joh. 3. 5. Verily, verily, I say unto you, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.* My argument from this place for the baptizing of infants is this:

If none can enter into the kingdom of God, but those that are born of water and the spirit; that is, those that are baptized with water, and regenerated by the spirit, then is there a necessity of baptizing children, or else they cannot enter into the kingdom of God; (that is, ordinarily) for we must not tye God to outward means.

But the former is true.

Ergo, the latter.

Scotch-man.

By this your reason, it would follow that all that are baptized are regenerated, and none regenerated but those who are baptized; what becomes then of those who dye without baptisme?

D. Featley.

I conceive the same of them as of those among the Jews who dyed before they were circumcised; we leave them to the mercy of God, conceiving charitably of their salvation, because the children of the faithfull are comprised in the covenant, *Gen. 17. 7.* and *Act. 2. 39.* and the Apostle saith, *They are holy, 1 Cor. 7. 14.* All that I will conclude from this place, is, that no children enter into the kingdom of heaven by the ordinary way chalked out by Christ but those who are baptized; or, which comes all to one, that the sacrament of baptisme ought to be administred to children, as the ordinary meanes of their salvation.

Cusin.

This text speaks not of children, but of men; children are not men.

You

You might as well and better say, that women are not men; and doe you think that women ought not to be baptized? this text speaks of children as well as those in riper years, male, or female; for, as the Apostle speaketh, *In Christ there is no difference of sex or age.* D. Featley.

All that are to enter into the kingdom of God, ought to be born of water and the spirit. *Talium enim est regnum cœlorum*, Mat. 19. 14.

But children enter into the kingdom of God as well as men of ripers years.

Ergo children ought to be born again with water, &c.

How prove you that children enter into the kingdom of God? Anabaptist.

All those that are holy enter into the kingdom of God. D. Featley.

But the children of the faithfull are holy, 1 *Cor.* 7. 14.

Ergo they enter into the kingdom of God.

The Apostle meaneth that such are not bastards. Anabaptist.

At which the company laughing, as a ridiculous answer, as if all that were not bastards were holy; or that no children could be holy in the Apostles sense who were base-born. Another Anabaptist came in, and propounded a question concerning Lay-mens preaching. *See the refutation of this answer in the censure of a book, intituled,* The Vanitie of childrens baptisme.

I will prove unto you M. Doctor, that neither you, nor such men as you are ought to preach, but such only ought to perform that office of preaching, as are appoynted by us. *Infra & article 2. argum. 8.*

How prove you that? D. Featley.

Those who are ordained ministers by ungodly men, ought not to preach. But you, and others as you are, be ordained by ungodly men. Anabaptist.

Ergo, *you ought not to preach.*

I denie both your propositions. First, because although we should suppose the bishops, who ordained ministers, to be ungodly men, yet if they were themselves lawfully ordained, and had power of imposition of hands, the ministers ordained by them, may and ought to discharge their function. *Judas* the Apostle, and *Nicholas* the deacon, were ungodly men; yet the ministeriall acts they did, either in preaching the word, or administring the sacraments, were never accounted void. Secondly, I denie that our bishops were ungodly men. D. Featley.

They that persecute good men are ungodly men, Anabaptist.

But all your bishops persecute good men.

Ergo, *the bishops are ungodly men.*

D. Featly. I answer: first, some of our bishops never persecuted any man; as namely, the Arch-bishop of *Armagh*, and bishop *Potter*. Secondly, though some of our bishops by their places, as they were high commissioners, punished some men by Mulcts, imprisonments, or other censures; yet they persecuted no godly man, but executed justice upon delinquents: namely, factious schismaticks that disobey the Kings ecclesiasticall laws, and disturb the peace of the church.

Anabaptist. *Yea, but they are good men whom your bishops persecute, and you cannot except the bishop of* Armagh; *for when I was called in question before the high commissior, the Primate of* Ireland *sate there, and by silence gave consent.*

D. Featly. The Primate of *Ireland* was never a Judge in our high commission in *England*, as it is well known: sometimes he might sit with the rest, but he had no power to give sentence in the high commission in *England*; and if I might know truly for what cause you were brought into the high commission, I doubt not but to prove the sentence given against you to be just; for you are one who come not to church, nor will hear our preachers, but only some of your own sect, and those no better then meer Lay-men.

Anabaptist. *We do not read of any such distinction in the word of God, as Lay-men and Clergy-men, these are popish distinctions; the word Lay is not in all the scriptures.*

SECT. 7. Of the distinction of the Clergy & Laicks.

No more is the word Trinity, nor sacrament, nor many others read in scripture, yet the sense of them is there, and so is the distinction of Clergy and Laitie; for God commandeth that the people should *learn the law from the Priests mouth*; the Priests were no other then the Clergy, and the common people then the Laity.

D. Featly. *And that men may exercise the function of a minister of the Gospel, without especiall calling thereunto*

Anabaptist. *Their Priest-hood was not the same with yours.*

It was the same for substance, but not for ceremony and manner of worship; their Priest-hood was typicall, ours evangelicall; they by the figures of the ceremoniall law fore-shewed Christ to come, we preach that Christ is come.

D. Featly. *Can you prove any such distinctions in the new testament?*

Anabaptist. We can: for we read in the new testament of pastours and flocks; they who feed with the word, are the Clergy; and the flocks who are fed, are the Laity. All are not pastours or teachers, 1 *Cor.* 12. 29. *Are all Apostles? are all Prophets? are all Teachers?* That is, all are not so.

D. Featly. *Deacons preached, they were Lay-men, therefore may Lay-men preach; I instance in* Steven, &c.

Anabaptist. The

The Deacons were not meer Lay-men, but men full of the holy Ghoſt, and of wiſedom, upon whom the Apoſtles layd their hands, *Acts* 6. 6. Prove that any preached who had not impoſition of hands. D. Featly.

Here that Anabaptiſt failing, *Cuſin* undertook it, ſaying; *In the 8. of the Acts we read plainly, that, after that great perſecution of the church at* Jeruſalem, *they were all ſcattered abroad throughout the regions of* Judea, *and* Samaria, *except the Apoſtles; and that they who were ſcattered abroad went every where, preached the goſpel; and that God gave a bleſſing to their preaching, it is plain,* Acts 11. 19. Again, *(Peter* ſaith) 1 Pet. 4. 10. *As every man hath received the ſpirit, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of Chriſt. If God have given us a talent, it is our duty to improve it.* Cuſin.

They that were ſcattered and preached the goſpel, were ſuch as the Apoſtles had layd hands on, and ſent to preach, and among them *Philip* the Deacon there mentioned. For the text of S. *Peter*; he ſpeaketh not there of publike preaching, and adminiſtring the ſacraments, which appertaineth only to paſtours by their ſpeciall function; but of edifying one another, and teaching and admoniſhing in private, according to the precept of S. *Paul*, Col. 3. 16. *Let the word of God dwell richly among you, in all wiſedom, teaching and admoniſhing one another*: this was no publike preaching, or expounding the word, but godly conference in private houſes with thoſe whom they met, ſuch as every godly maſter of a family uſeth in his houſe, inſtructing his children and ſervants the beſt that he can, telling them their duty out of Gods word. It is true, in time of perſecution we read of one *Frumentius* a Lay-man, who in his travailes converted ſome to the chriſtian faith, confirming the truth of chriſtian religion by ſcriptures. D. Featly. 1 Theſſ. 5. 11.

That is all we deſire to do, as Frumentius *did.* Cuſin.

That was no preaching publikely by vertue of a paſtorall function, or expounding ſcriptures, but holy conference and exhortation; ſuch as that of *Aquila* and *Priſcilla*. And the hiſtorian addeth, after the church had notice how God bleſſed *Frumentius* his labours, in turning many heathen to chriſtianity; the biſhops ſent miniſters unto them, to confirm them and adminiſter the ſacraments unto them; and himſelf alſo received holy orders, to accompliſh that work which he had ſo happily begun. D. Featley.

Another Anabaptist. *The scripture puts no difference betwixt publike and private: it is as lawfull to worship God in a private house, as meeth there, as in one of your Steeple-houses.*

D. Featley. The Apostle puts a difference, 1 *Cor.* 11. 22. *What? Have you not houses to eat and to drink in? Or despise ye the church of God?*

Anabaptist. *The word in the originall is* ecclesia, *not templum, which never signifieth your Steeple-house in all the scripture.*

D. Featley. The word *ecclesia* is taken diversly in holy Scripture sometimes,

1. For a company of men, and that either of the wicked, as *Psal.* 26. 5. *Odi ecclesiam malignantium.*

Or, of the godly, *Acts* 20. 28. 8. 1. 20. &c.

2. For the place of their publike meeting: and so the word *ecclesia* is here taken.

Anabaptist. *If the people of God meet in a private place, it not that then the house of God?*

D. Featley. There is a publike house of God that is, a place sequestred from common use, and dedicated to Gods service, and there is a private house of God, as we read *Ro.* 16. 5. where some of the faithfull privatly meet, and that also is called the church; *greet the church in thine house:* & in such private houses it is lawfull to preach in time of persecution but not now, when we have publike churches for the service of God, to which we may and ought to repair, and in these churches no lay-man ought to preach, nor at all exercise the pastorall function, either there or any where else, Which I prove by two reasons especially.

1. *Reason.* First, none ought to take upon them the office of a pastour, or minister of the word, who are not able to reprove and convince Hereticks, and all gain-sayers: but your lay and unlettered men are not able to convince Hereticks and stop the mouths of gayn-sayers, because they can alledge no scripture but that which is translated into their mother-tongue, in which there may be and are some errours: for, though the Scriptures be the infallible word of God, yet the translators were men subject to errour, and they sometimes mistook.

Scotch-man. *Will you say that these learned men who translated the bible at* Geneva *committed any error in their translation?*

D. Featley. I will: and for instance, *Luke* 22. 25. in the *Geneva* translation, printed 1569. we read, *the Kings of the Gentils reign over them, and they that beare rule over them are called gracious Lords:* whereas in

the originall it is *Euergetai*, that is, benefactors, or bountifull; yet this place hath been much urged against the titles of our Arch-Bishops and Bishops, as if Christ forbad any ministers of the gospell to be called by the titles of *Lords or gracious*, whereas there is never a word in the text that signifieth either *Lord or gracious*, neither doth Christ there speak only to the ministers of the gospell, but to all Christians. Besides this, I could produce many other errors in that translation, which are corrected in the Kings translation.

Though we cannot prove the letter to be well translated, that matters not much, for the letter of the scripture is not scripture. Anabaptist.

That's blasphemy. I pray take notice of it, he denyeth the letter of the Text to be scripture. *The Anabaptists blasphemy against the scripture.*

The letter of the word of God is not scripture, without the revelation of the spirit of God; the word revealed by the spirit is scripture. D. Featly. Anabaptist.

Very fine doctrine; if God reveal not to us the meaning of the scripture, is not the letter of the text scripture? By this reason, the greatest part of the Revelation, and other difficult texts of scripture should not be scripture, because God hath not revealed to us the meaning of them. D. Featly.

Here one that stood by demanded of the Anabaptist; how prove you the bible to be Gods word?

By experience. For, whatsoever is written in the word of God commeth to passe, concerning Christ and Anti-christ; experience is the best doctor that teacheth us. Anabaptist.

This reason alone will not prove the bible to be Gods word; for *Moses* saith, *If a false prophet shall arise, and foretell any thing, and it come to passe*, Deut. 13. 2. *thou shalt not hearken to the words of that prophet, for the Lord thy God proveth you*; it is true, that argument with others makes a good proof. D. Featly.

There is no false prophet in the scripture, the penmen thereof were all true prophets, and spake from the mouth of God. Anabaptist.

I grant you, they did; yet by this argument alone you cannot convince an Atheist, or a Mahumetan; for in *Mahomets Alcoran* it is said, that *Mahomet* was a true prophet, and that the Angel spake to him from God; you see to what a miserable plunge you are put, if you have no more knowledge then meerly the translation of the English bible. D. Featly.

Secondly, for the event of prophesies you speak of, how prove you the event of them? For the events of the latter prophesies are

not set down in scripture; as namely, of the destruction of the temple, and the dispersion of the Jews into all nations.

Anabaptist. *Travellers can testifie the truth of that. Besides, some here, I doubt not, can witnesse.*

D. Featly. I believe it; but these travellers their report, and the testimonie of those witnesses you speak of, are no ground of our christian faith; you see therefore that you are still to seek, and not able to convince any Jew, Pagan, or Mahumetan, out of your translated bible without other helps of learning, which you want.

2. Reason. Secondly, I prove that none of your Lay-men, who have not received holy orders, may take upon them the sacred office of preaching the word, and administring the sacraments. The office of a minister is a holy office, which none may meddle with but those who have a lawfull calling thereunto. To which purpose I alledged divers texts out of the new testament before: whereunto I will adde the fearfull judgments of God in the old testament, which fell upon Lay-men who medled with the priests office. As first, the judgment that fell upon *Corah, Dathan, and Abiram*; Numb. 16. 3. *Ye take too much upon you, seeing all the congregation is holy, every one of them, and the Lord is amongst them: wherefore then lift ye up your selves above the congregation of the Lord?* v. 28. *And Moses said, if these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.* v. 31. *And assoon as he had made an end of speaking all these words, the ground clave asunder that was under them,* v. 32. *And the earth opened her mouth, and swallowed them up with their families, and all the men that were with Corah, and all their goods.* Secondly, *Uzza*, who put forth his hand to stay the Arke, 2 *Sam.* 6. 6. 7. *And when they came to Nachons threshing floor, Uzza put his hand to the Arke of God, and held it, for the oxen did shake it.* v. 7. *And the Lord was very wroth with Uzza, and God smote him in the same place for his fault, and there he dyed by the Arke of God.* Thirdly, upon *Uzziah*, who for taking upon him to offer incense which belonged to the priests office, was stricken with a Leprosie that clave to him till his death, 2 *Chron.* 26. 18. 19. 20. 21. *And they withstood Uzziah the King, and said unto him, it pertaineth not to thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated for to offer incense: go forth of the Sanctuarie, for thou hast transgressed, and thou shalt have no honour of the Lord God. Then Uzziah was wroth, and had incense in*

his

his hand to burn it; and while he was wroth with the priests, the Leprosie rose up in his fore-head, before the priests, in the house of the Lord, besides the incense Altar. And when Azariah the chief priest with all the priests looked upon him, behold, he was Leprous in his fore-head, and they caused him hastily to depart thence, and he was even compelled to go out, because the Lord had smitten him. And Uzziah the King was a Leper unto the day of his death, and dwelt as a Leper in a house apart, because he was cut off from the house of the Lord. Fourthly, upon husband-men and heards-men, that took upon them to prophesie, *Zach.* 13. 4. 5. 6. *And in that day shall the prophets be ashamed, every one of his vision, when he hath prophesied; then they shall wear a rough garment no more to deceive. But he shall say, I am no prophet: I am a husband-man; for men taught me to be an herds-man from my youth up.* So you artificers may be ashamed of your prophesying, and say, *I am a trades-man; I am no prophet; men taught me to exercise a handy-craft from my youth.* At this, one *Cusin* being very angry, said;

M. Doctor, I am more lawfully called to preach the word then you; and that I will prove by scripture. Cusin.

You will have a hard task of it; for neither my name, nor yours, are found in scripture; neither is there any colour in all Gods word for any Lay-mans preaching; much lesse such an illiterate artificer as you are. D. Featly.

He that is called by saints to preach, is better called, then he that is called by ungodly men. Cusin.

* *But I am called by saints.*

Ergo *my calling is better then yours.*

" *You are like the Pharisees, who justifie your selves; what arrogancie* " *and pride is it in you, to tearm your societies a company of saints?*

Neither were you called by saints, nor I by ungodly men.

I am called by those who live in no known sins.

But you are called by bishops, who lived in known sins.

Ergo, *I am more lawfully called then you.*

" *Such a company of saints as you are, two of your holy society was, late-* " *ly accused for a Rape.*

* *Such saints as* John *of Lydan, who had* 15. *wives; and* Caiperdoling, *who died like a beast. See* Sleidan. Coment. l. 12. Mr. Morgan. D. Featley. Cusin. M. R. D. Featley.

How can you know that none of your society live in known sins, who cannot say so of your self? Much lesse of any of them. For I appeal to your own conscience, whether you and they in your prayers to God do not ask him forgiveneſſe as well for sins against

conſcience, as for ſins of ignorance; as well for known as unknown ſins: beſides, have you no idle thoughts, or fleſhly luſts, or deſires in you?

Cuſin. *I do not deny but I have.*

D. Featly. And do you not know that theſe are ſins?

Cuſin. *I know they are.*

D. Featly. Then by your own confeſſion you live in known ſins.

Cuſin. *Though I know them, yet I do not approve of them.*

D. Featly. And can you prove, that he who ordained me approved himſelf in any known ſin? He, who ordained me, was a learned, grave, and religious biſhop, who lived and dyed without ſpot or taint; and I cannot ſufficiently admire your boldneſſe, who charge him who ordained me with walking in known ſins, and approving them, who knew not the man who he was: take heed of theſe ſlanders, the tongue that lyeth *ſlayeth the ſoul.*

Cuſin. *Whoſoever he was, he was but a particular man, and Chriſt gave the power of ordaining to his church, not to any particular men.*

D. Featly. *Here it grew hote, and the conference brake off.* Though Chriſt hath given this power to the church, yet ſome particular men in the church ought to execute this power of ordination.

The iſſue of the conference was; firſt, the Knights, Ladies, and Gentlemen, gave the Doctor great thanks: ſecondly, three of the Anabaptiſts went away diſcontented, the fourth ſeemed in part ſatisfied, & deſired a ſecond meeting; but the next day, conferring with the reſt of that ſect, he altered his reſolution; and neither he, nor any of that ſect ever ſince that day troubled the Doctor or any other Miniſter in the Borough with any ſecond chalenge. *Finis.*

Additions to the former Conference.

IN the conference above mentioned, *D. F.* promiſed to prove the baptiſme of children: 1. By ſcripture. 2. By conſent of the univerſall church. And 3. by evident reaſon. And the arguments drawn from the firſt head he proſecuted, but was not permitted at that time to urge the arguments drawn from the ſecond and third heads: yet, becauſe they were deſired by ſome perſons of note, it was thought fit they ſhould be added to the former.

D. Featly. Next to the arguments drawn from expreſſe teſtimony of ſcripture for the baptiſme of children, we have a moſt forcible argument drawn

drawn from the conſent of the univerſall church, teſtified by their conſtant practiſe of admitting children to baptiſme, even from the Apoſtles dayes unto this preſent. This argument if it be well weighed, is of very great moment, and may convince the conſcience of any ingenuous Chriſtian. For no Chriſtian doubteth, but that the Apoſtles were inſpired by the holy Ghoſt, and Chriſt promiſed his ſpirit to lead his church into all truth; which promiſe he hath hitherto made good in ſuch ſort, that it cannot be proved that ever the whole church of Chriſt univerſally erred; it is true, particular churches have erred, and may erre, and generall councels, which the ſchools tearm the repreſentative church, are ſubject to error, and have ſometimes decreed hereſie and falſe-hood for truth; but the formall church as they ſpeak, that is, all the aſſemblies of Chriſtians in the world cannot be impeached with error at any time: whence I thus frame my argument. *The conſent of the catholike Chriſtian church for the baptiſme of infants.*

That which the Apoſtles in their dayes began, and the whole chriſtian church ſcattered over the face of the whole earth hath continued in all ages, and all countries where chriſtianity hath been, and is profeſſed, cannot be an erroneous practiſe.

But the catholike chriſtian church, in all places and ages, even from the Apoſtles times, hath admitted the children of faithfull parents to holy baptiſme.

Ergo the practiſe of chriſtening children cannot be erroneous or unwarrantable, as the Anabaptiſts teach.

The major or firſt propoſition is already ſufficiently proved; the minor or ſecond propoſition is proved by the teſtimony of *Origen* for the Greek church, and S. *Auſtin* for the Latine, and the Eccleſiaſticall ſtories in all ages. *Origen*, in his Commentarie upon the ſixt chapter of St. *Paul* to the *Romans*, having alledged the words of the prophet *David*, Pſal. 51. 5. *I was born in iniquity, and in ſin hath my mother conceived me*; addeth, *propter hoc eccleſia ab Apoſtolis traditionem accepit parvulis dare baptiſmum* (*for this reaſon*, namely, becauſe all are conceived in ſin) *the church hath received a tradition from the Apoſtles to adminiſter baptiſme to little infants.* And St. *Auſtine*, *l.* 10. de geneſi ad literam, c. 23. *Conſuetudo matris eccleſiæ in baptizandis parvulis non spernenda eſt, nec omnino credenda eſſet niſi Apoſtolicæ eſſet traditio; the cuſtome of our mother the church, in baptizing infants, is no way to be ſleighted or rejected; neither were it at all to be believed if it were not an Apoſtolicall tradition.* As for the con-

continuance of it, the hystorie of all ages of the church confirms it; neither can there be brought an instance in any Christian church in the world that denyed baptisme to children, til this sect arose in *Germany*, since the reformation began there, in the dayes of *Henry* the eight.

After the testimonies of scriptures, and the practise of the catholike church, we have a third proof drawn from evidence of Reason; against which, if it be excepted that the eye of reason in matter of faith is but dim; and therefore, that such arguments are no way convincing: I answer, that it is true, that such arguments drawn from reason, as have no other ground but philosophicall axioms, or sensible experiments are of little force in matter of faith, which is above reason; but such reasons as have ground and foundation in scripture, and are firmly built upon those foundations, are of exceeding great force, and such are those I purpose to alledge.

Arguments drawn from reason for christening children.

First, where the disease is, there ought the remedy to be applied.

But the disease, to wit, originall sin is in children, as well as men. For, *all have sinned in Adam*, Rom. 5. 12. and *are by nature the children of wrath*, Ephes. 2. 3.

Ergo, the remedy which is baptisme, ought to be applied to children as well as men.

Secondly, those who are comprised within the covenant of grace, ought to be admitted into the church by baptisme. For to them appertain both the promises of the new testament and the seal thereof, which is baptisme.

But the children of the faithfull are comprised within the covenant of grace, *Gen.* 17. 7. *I will establish my covenant between me and thee, and thy seed after thee, for an everlasting covenant.*

Ergo, children ought to be admitted into the church by baptisme.

Thirdly, no means of salvation ought to be denyed to the children of the faithfull, whereof they are capable.

But baptisme is an outward means of salvation, whereof children are capable under the gospel, as well as the children of the Jews were capable of circumcision under the law.

Ergo, baptisme ought not to be denied to children.

Fourthly, all those who receive the thing signified by baptisme,

tiſme, ought to receive the outward ſign. It is the argument of St. *Peter*, Acts 10. 47. *Can any man forbid water that theſe ſhould not be baptized, which have received the holy Ghoſt as well as we?*

But the children of the faithfull receive the thing ſignified by baptiſme; to wit, regeneration and remiſſion of ſins.

Ergo, they ought to receive the ſign; to wit, the baptiſme of water.

The propoſition or major is proved alreadie; the aſſumption or minor is thus proved; Chriſt *had children come to him, and he bleſſed them; (and ſaid) of ſuch is the kingdom of God*, Mar. 10. 16. and that *their Angels continually behold his Fathers face in heaven*, Mat. 18. 10. and unleſſe the Anabaptiſts will grant that children are regenerated, and receive remiſſion of ſins, they muſt needs hold that all children are damned, which is a moſt uncharitable and damnable aſſertion.

The ANABAPTISTS *Objection.*

Yea, but the Anabaptiſts object, *Mat.* 28. 18. *Go teach all nations, baptizing them.* Whence they would infer that none are to be baptized but thoſe to whom the goſpel hath before bin preached; & conſequently, that children ought not to be baptized before they can hear and underſtand the goſpel preached to them.

ANSWER.

1. The ſetting preaching before baptizing doth no more prove that preaching muſt alwaies go before baptiſme, then the naming repentance before faith, (*Mar.* 1. 15. *Repent and beleeve the goſpel*) proves, that repentance goeth alwayes before faith, which the Anabaptiſts themſelves hold not.

2. Chriſt ſetteth in that place preaching before baptizing for two reaſons, neither of which make any thing againſt the baptiſme of children. The firſt is, becauſe it is the more principall act of the miniſteriall function, for it is preaching which through the operation of the holy Spirit begetteth faith, which the ſacraments only confirme; preaching draweth the inſtrument as it were of the covenant between God and us, whereunto the ſacrament is ſet as a ſeal. Secondly, becauſe Chriſt there ſpeaketh of converting whole nations to the Chriſtian faith, in which alwayes the preaching of

the word goeth before the administration of the sacraments. For, first men beleeve, and after are admitted to baptisme, but after the parents are converted, their children being comprised within the covenant are admitted to baptisme; and whensoever any proselyte is to be made, this course is likewise to be taken, they must professe their faith before they be received into the church by baptisme: but the case is different in children, they have neither the use of reason to apprehend the gospel preached unto them, nor use of their tongue to professe their faith, and God requireth no more of them then he hath given them; the like course God himself took in the old law, before any men of riper years were circumcised, the commandement of God was declared, and his covenant made known unto them, but children were circumcised the eight day before they were capable of any preaching unto them, or such declaration.

Nothing remaineth, but that the two objections concerning the doctrine of the Trinitie in the beginning propounded by *D. F.* for no other end, but to try how well verst these ring-leaders of the Anabaptists were in the more necessary points of catechisme; he answered:

The first was framed out of *Joh.* 17. 3. *This is life eternall, to know thee to be the only true God, and whom thou hast sent, Jesus Christ.* If the Father be the *only* true God, how is the Son or the holy Ghost very God? Hereunto the Anabaptists gave two answers; the first, blasphemous; the second, unsufficient and impertinent, as appears in the beginning of the conference. The true answer is, that Christ, *Joh.* 17. prayeth to God, and not to any of the three Persons particularly; for though he useth the word *Father*, v. 1. yet *Father* is not there taken for the first Person in Trinity, but as a common attribute of the deity, as it is also taken, *Mat.* 6. 9. *Our Father*, v. 14. *your heavenly Father*, Gal. 1. 4. *God and our Father.* Jam. 1. 27. *Before God and the Father.* 1 Pet. 1. 17. *If you call him Father, who judgeth without respect of persons:* So then, the meaning is, O God, Father of heaven and earth, *This is life eternall, to know thee to be the only true God, and whom thou hast sent, Jesus Christ.* According to which interpretation, this text is parallel to that of the Apostle, *one God, and one Mediator betwixt God and men; the man, Christ Jesus,* 1 Tim. 2. 5.

The second objection was out of *Joh.* 15. 26. *The spirit of truth which*

which proceedeth from the Father. If the ſpirit proceed from the Father only, how do we ſay in the Nicen creed, and that other of *Athanaſius*, and in the Letany, *which proceedeth from the Father and the Son*? To this none of the Anabaptiſts gave any anſwer at all, yet the anſwer is very eaſie; for the ſpirit is ſaid to proceed from the Father in the place above alledged, becauſe he proceedeth from the Father originally, not becauſe he proceedeth from the Father only, for he is elſewhere called the *ſpirit of the Son*, as well as of the Father, *Gal.* 4. 6. And in this very text, *Joh.* 15. 26. it is ſaid, *the ſpirit whom I will ſend you from the Father*; which ſheweth that the holy Spirit hath a dependance from both. To whom, three Perſons and one only true God, be aſcribed all glory, honour, power, and dominion, for evermore.

FINIS.

A TRACTATE againſt the ANABAPTISTS.

CHAPTER I.

Of the name and ſeverall ſorts of Anabaptiſts.

THe name *Anabaptiſt* is derived from the prepoſition ἀνὰ and βαπτίζω, and ſignifieth a re-baptizer; or at leaſt ſuch an one who alloweth of, and maintaineth re-baptizing; they are called alſo *Catabaptiſts* from the prepoſition κατὰ and βαπτίζω, ſignifying an abuſer or prophaner of baptiſme. For indeed, every Anabaptiſt is alſo a Catabaptiſt; the reitteration of that ſacrament of our entrance into the church, and ſeal of our new birth in Chriſt is a violation and depravation of that holy ordinance.

Of theſe Anabaptiſts, or Catabaptiſts, who differ no more then *Bavius* and *Mevius* (of whom the poet elegantly writeth, *Qui Bavium non odit, amet tua carmina Mevi*) *Alſtedius* maketh fourteen ſorts: *compend. Theol.*

sorts: first, the *Muncerians*, 2. the *Apostolical*, 3. the *Separatists*, 4. the *Catharists*, 5. the *Silents*, 6. the *Enthusiasts*, 7. the *Libertines*, 8. the *Adamites*, 9. the *Hutites*, 10. the *Augustinians*, 11. the *Buche'dians*, 12. the *Melchiorites*, 13. the *Georgians*, 14. the *Menonists*.

But in this, as in other things, he is more to be commended for his diligence in collection, then for his judgement in election. For although there are schismaticall and hereticall persons, that have neer affinitie with Anabaptists, known by all these names: yet these are not so many distinct and severall sorts of Anabaptists. For some of these differ only in respect of their doctors or teachers, and not of their doctrines, as the Muncerians, Hutites, & Menonists; others were hereticks, more ancient then the Anabaptists properly so called: as namely, the Apostolicall, the Catharists, the Adamites, and Enthusiasts; though as I shall shew hereafter, some of our present Anabaptists trench upon their heresies; the Augustinians, Melchiorites, and Georgians are Anabaptists, *& aliquid amplius*; though they agree with them in their main doctrine of re-baptizing, yet they go beyond the ordinary Anabaptists, holding far more damnable tenents then they. For the *Augustinians* beleeve that none shall enter into paradise till the prince of their sect, *Austine* the *Bohemian* shall open the way. The *Melchiorites* expect *Melchior Hofmannus* to come with *Elias* to restore all things before the last day. The *Georgians* blasphemously boast, that their master *David George* was a holy person, composed and made of the soul of Christ, & the third person in the Trinitie. Lastly, he omitteth one sort of Anabaptists, called *Hemerobaptists*, who in the summer time *quotidiè baptizabãtur*, were christened every day; *senserunt enim aliter non posse hominem vivere, si non singulis diebus in aqua mergeretur ita ut abluatur & sanctificetur ab omni culpâ.* To leave therefore these detestable Sectaries, whom to detest is to confute, and to name is everlastingly to brand; there are but three only sorts to whom that name properly and peculiarly appertaineth.

Guil. Malmſ. *De geſt. reg. Angl. l. 5. Mihi debeat collectionis gratiam, ſibi habeat electionis materiam.*

Gastius *De Anabapt. exord.* p. 50.

1. The first broached their doctrine about the year, 250. which was this; *That all those who had been baptized by* Novatus, *or any other hereticks, ought to be re-baptized by the orthodox pastours of the church.*

2. The second broached theirs about the year, 380. which was this; *That none were rightly baptised, but those that held with* Donatus, *and consequent-*

consequently, that all other, who had received baptisme in the catholike church, by any other save those of his partie, ought to be re-baptized.

The third broached theirs in the year 1525. which was this; 3.
That baptisme ought to be administred to none, but such as can give a good account of their faith; and in case any have been baptized in their infancie, that they ought to be re-baptized after they come to years of discretion, before they are to be admitted to the church of Christ.

For the first sort, though their opinion and practise were erroneous, yet some conceive,--*causas habet error honestas*, that they had very plausible pretences for it; namely, that hereticks were miscreants, and had no place themselvs in the true church of God; and that therefore they had no power by their baptisme to admit any into it: that they had not the holy Ghost, and therefore could not confer the gifts thereof upon any: that they were foul themselvs, how then could they by their baptisme wash others clean? ἄλλων ἰατρὸς, αὐτὸς ἕλκεσι βρύει. Against this opinion and practise of theirs, Pope *Stephen* mainly opposed himself, and in a Synod held at *Rome* condemned it, as being repugnant to the tradition of the church; which, as he affirmeth, received hereticks upon their submission, & recantation of their heresies, without re-baptizing them. But St. *Cyprian*, a famous bishop in *Africa* in those dayes, and afterwards a glorious Martyr, took Pope *Stephen* to task, refelled his argument drawn from unwritten tradition by scripture, and in a provinciall Synod held at *Carthage*, whereof he was president, *Anno Dom.* 258. with the joynt suffrages of 87. bishops, condemns the sentence of the Roman Synod, and determines the flat contradictorie thereunto; namely, that the baptisme administred by hereticks was invalid and Null; and that all that had no better baptisme ought to be brought again to the font, and be christened anew, & no otherwayes to be accounted members of the true church. And truely *Erasmus*, in his Preface to his Edition of St. *Cyprian*, affirmeth it to be an *even lay* between both opinions; and that though the church in latter ages took part with *Stephen*, yet that they might as well have confirmed St. *Cyprians* opinion, without any prejudice at all to the catholike faith. Howheit, with *Erasmus* his good leave be it spoken, whosoever shall dive deep into the point, and ponder what St. *Austine* hath written in his exquisite tractates against the *Donatists*, especially in his third book,

Erasm Adag.

De bapt. con. Don. l 3. c. 4. 5. & 6. & l. 7. c. 1.

where professedly he scans all the arguments alledged by St. *Cyprian*, and his colleagues in the above-named third Synod at *Carthage*, will find that St. *Cyprian* had the better parts and gifts, but yet the worst of the cause; and therefore in the first and most celebrious councell of *Nice* it is ordered, *can.* 8. that the *Catharists* or *Novatians*, who shall renounce their heresie, and seek to be reconciled to the church, shall be received by imposition of hands, without requiring any new baptisme of them: yet in the nineteenth *canon* it is decreed, that if the hereticks, called the *Paulians*, (taking that name from *Paulus Samosatenus*) fly to the catholike church, that they shall be re-baptized by all means. By which seeming contradiction of the decrees of this most sacred Synod, as it were by the collision of flint stones, the fire of truth is thus clearly *beaten out*. That we must distinguish of hereticks, whereof some destroy the foundation, as the *Paulians*, *Gnosticks*, *Cataphrygians*, and the like; others held the foundation, but built upon it hay and stubble, as the *Catharists*, and *Novatians*, and such hereticks as had a right beliefe in the blessed Trinitie, and the natures and offices of Christ, yet upon this good seed, *superseminarunt zizania*: some depraved the essentiall form of baptisme prescribed by our Saviour, as did that *Arrian* of whom *Nicephorus* writeth; that after he had used an hereticall kind of form, & dipt his hand in the font to christen the child, all the water suddainly vanished away: others, though they had ill opinions concerning other articles of faith, yet were right in doctrine of the Trinity, and maintained the true form of baptisme; and all those, who were baptized by these latter sort of hereticks, the church held their baptisme good, and therefore did not re-baptize them when they received them into the church, but only enjoyned them publikely to renounce their errours: but those who had been baptized by the former sort of hereticks, in regard their baptisme was indeed no baptisme, the church appoynted, agreeably unto this decree of the Synod of *Nice*, that they should not be admitted without a new baptisme.

Syn. Nic. c. 19. ἐκτέθειται ἀναβαπτίζεσθαι αὐτὸς, ἐξ ἅπαντας.

L. 10 hist. c. 35 Refert quendã Episcopum Arrianum nomine Deutrum baptizasse in nomine patris per filiũ in spiritu sancto, & addit miraculosè accidiße, ut aqua quæ ad baptismum parata erat repente in detestationem Arrianæ hæresis quam ille prædictis verbis profiteri intendebat disparuerit.

For the second sort of *Anabaptists*, they were far worse then the former; for they made a separation from the catholike Christian church, holding that none were members thereof, but those that held with *Donatus*, all other they accounted no Christians; and therefore, if any were converted, or rather perverted to their heresie, they christened them again. The former sort of *Anabaptists* were

were accounted only erroneous and schismaticall, but not heretical; but these were stigmatized for heretiks also, and that deservedly, for confining the church of Christ only to *Africa*, and their sect there: they consequently denied a main article of the Creed, (*viz.*) *Credo sanctam ecclesiam catholicam*, I beleeve the holy catholike church, and the communion of saints. Yet with these hereticks and schismaticks, our *Jacobites*, *Brownists*, and *Barrowists*, symbolize; for, as the *Donatists* refused communion with the catholike church, in regard of some scandalls they observed in it, so do these separate from the true church of *England* in regard of some abuses; and, as they tearm them, popish corruptions in it. As they excluded all from hope of salvation, who were not of their pure precise sect, so these go not much behind them in their uncharitable censures of all those who are not of their fraternitie; and as St. *Austine* complains of the *Donatists*, that wheresoever they bore sway, they brake down the communion tables (which he there metaphorically tearmeth Altars) and defaced the churches: so we have had but too just cause to complain of the like out-rages committed by some of the Zelots of that strain, though some of them of late have not escaped the heavy judgment of God for it.

Ep. 50. altaria lignea fregerunt.

For the third sort of *Anabaptists*, they have sunk deeper in the former quag-mire, & are drowned over head & eares in it. For they not only nullifie all baptisme, administred either by Romish priests, or orthodox Protestants, but condemn baptizing of children simply, which neither the first nor the second sort of *Anabaptists* did; for both the *Novatians* and *Donatists*, yea, and *Pelagians* too, though they denied originall sin, yet they all allowed and practised the baptisme of infants. The author of this third and worst sect of *Anabaptists*, was, as some say,* *Muncerus*; as others, * *Balthasar Pacimontanus*, against whom *Zuinglius* wrote; as others, *Carolstadius*; but I subscribe to *Melancthon*, who lived in those times, and could not but be very well acquainted with those passages which fell out near the place of his residence. And he affirmeth, as I said before, that *Nicholas Stock* was the first that broached Anabaptisme in *Germany*. This *Stock* affirmed, that God spake to him by an Angel, and revealed his will to him in dreams promising him the place of the Angel *Gabriel*: in this this mans school was *Tho. Muncer* bred, who kept such a racket in *Alset*, a citie in the borders of *Thuringia*, and after him *John Leydan*, and *Cniperdoling*, who in the year

* *Pontan. catal. haeret. & si Anabaptistae originem trahant a Donatistis, proximo tamen superiori tempore author fuit Thomas Monetarius, seu Muncerus.*

* *Alstedius compend. Anno, 1525.*

year 1532. infected and infested also *Munster*; wherein, though they *consul'd* it, and *king'd* it for a time; yet in the end were taken, pinched with fiery pincers, and after stab'd to the heart with daggers, and their bodies shut up in iron cages, which were hung upon the highest steeple in *Munster*, where they dance in the aire. And as *Garnet* the Jesuit, the great patron and practiser of equivocation in his life time, is said to have equivocated in some sort after his death, for two faces of his were shewed by Roman catholikes; the one upon an iron pole, the other upon a straw: so these ring-leaders of the *Anabaptists*, who tickled so much for re-baptizing in their life time, have been a thousand times *re-baptized* since their death, by every shower of rain beating through their iron lettice.

Sleidanus com. l. 10. *Caveis ferreis illigantur singuli, & ad summam turrem urbis exponuntur.*

See Eudæmon Johan. *Apolog.* Garneti.

Chap. II.

Of the errors of the Anabaptists, *both common to other sects, and those which are peculiarly their own.*

THose, who have raked into this mud, find severall beds of these slippery Eels, or rather indeed *Lampreys*; for they have all of them some *string* or other of *poyson* in them. Their errours they rank into three kinds.

1. First, ecclesiasticall, or in point of the church, or matter of faith.
2. Secondly, politicall, or in point of policie, or matter of state.
3. Thirdly, œconomicall, or in point of family-government.

First, their ecclesiasticall errors, such as peculiarly concern the doctrine or discipline of the church, are,

First, (*a*) That Christ took not flesh from the Virgin *Mary*, but that he past through her as the Sun-beams do through glasse, or rain through a spout.

Secondly, (*b*) That there is no originall sin.

a *Pareus. catal. haret. in verbo Anabapt. dicunt christ. per Mariam editum, ut vitrum sol penetrat, vel per canalem pluvia in terram fertur.* b *Ib. nullum esse peccatum originale.*

Thirdly,

Thirdly, (c) That children ought not to be baptized.

Fourthly, (d) That such as have been baptized in their infancie, ought to be re-baptized when they come to years of discretion.

Fifthly, (e) That Lay-people may preach and administer the sacraments, *Gastius* p. 35. *Anabaptistæ sumunt sibi omnes prædicandi officium.*

Sixthly, (f) That men have free will, not only in naturall and morall, but also in spirituall actions.

Seventhly, (g) That absolution and the church-peace ought to be denied to such who are fallen into any grievous sin; yea, though they repent of it.

Eighthly, (h) That *Luthers* doctrine is worse then the Popes.

Secondly, their politicall errors, or in matter of state, are,

First, (i) That the people may depose their magistrates and chief rulers, *Sleid. ib. licere plebeis in magistratum arma sumere.*

Secondly, (k) That a Christian with a good conscience may not take upon him, or bear the office of a magistrate, or keep any court of Justice.

Thirdly, (l) That none may administer an oath to another.

Fourthly, (m) That no malefactors ought to be put to death.

Thirdly, their œconomicall errors are,

First, (n) That no man hath a proprietie in his goods, but that all things ought to be held in common.

Secondly, (o) That it is lawfull to have more wives then one at once.

Thirdly, (p) That a man may put away his wife, if she differ from him in point of religion, and be not of their sect.

c *Pueros non esse baptizandos, Gastius de Anabapt. exord. p. 129. dicunt baptismum parvulorum esse ex diabolo, & papæ figmentum.*

d *Pontan. ib. qui in teneris annis baptizati fuerunt, sunt re-baptizandi.*

e *Pont. ib. docendi partes sibi sumunt, Sleid. com. l. 10. Cæna peracta rex panem singulis porrigit his verbis, accipite, comedite; regina poculum porrigens, bibite inquit, annunciate mortem Domini.*

f *Pont. ib. liberum in spiritualibus esse hominis arbitrium.*

g *Sleid. p. 256. Lapso peccatori denegant absolutionem.*

h *Sleid. ib. Lutherum & Pontificem Romanum aiunt esse falsos prophetas, Lutherum tamen altero deteriorem.* i *Pont. catal. libertatem per principes extinctam armis esse vindicandam.* k *Pont. ib. Christiano non esse licitum genere magistratum vel tenere imperium.* l *Sleid. l. 10. Non licere Christianis in foro contendere, non jusjurandum dicere.* m *Pont. ib. facinorosos a magistratibus ultimo supplicio affici non debere.* n *Pont. ib. oportere facultates esse communes, & Sleid. l. 10. Non licere Christiano habere quid proprium.* o *Pont. ib. licitum esse ducere plures uxores.* p *Pont. licere proprias uxores relinquere, si a dogmate Anabaptistarum abhorreant, Sleid. loc. sup. cit. dicunt matrimonium illorum qui vera fide non sunt illustrati pollutum esse atque impurum.*

These indeed are the most of their known errors, yet all the *Lampreys* are not found in these beds, there be some straglers; and to the end that none of them escape, we will put them all as it were into two great weels. All the errors of the *Anabaptists* are of two sorts.

First, such as they hold in common with other heretiks.

Secondly, such as are peculiar to their sect.

First, concerning the common errors, we are to note, that as the wild beasts in *Africa* meeting at the rivers to drinke, engender one with another, and beget strange monsters; whence is that proverb, *semper Africa aliquid apportat novi*: so diverse kinds of heretiks and schismatiks meeting together at unlawfull conventicles, and having conference one with the other, have mingled their opinions, and brought forth *mungrell* heresies. *Epiphanius* instanceth in diverse ancient heretiks; but I shall only at this time in those heretikes I am now to deale with, *viz.* the last and worst sort of *Anabaptists*; these joyn their opinions, and, if I may so speake, engender

Erasm. Adag.

First, (q) with the *Millenaries*; and their joynt issue is, That Christ before the day of judgement shall come downe from heaven, and reigne with the saints upon earth a thousand yeares; in which time they shall destroy all the wicked, *binding their Kings in chaines, and their Nobles in links of iron.*

q *Sleid. Lib.* 10. *Tradunt inter alia regnum Christi futurum esse ejusmodi ante supremum judicii diem, ut pii & electi regnent, impius omnino deletis &c.*

Secondly, (r) with the *Catharists* or *Novatians*; and their joynt issue is, That they are a communion of all saints, and that none that hath fallen into idolatrie, or any other grievous crime, for which he hath beene excommunicated, ought to be restored upon his repentance to the church.

r *Sleid. tom. Lib.* 10. *p.* 256. *Lapso peccatori denegant absolutionem.*

Thirdly, (s) with the *Donatists*; and their joynt issue is, That in the true church there are no scandals, or lewd and vitious livers; that the church of Christ is confined to their sect; that we ought to separate from all assemblies of Christians, wherein there are any abuses or scandals, yea, though the church alloweth them not, but seeketh to reforme them; that all such as have been baptized by any other then those of their sect, ought to be rebaptized.

s *Compend. Alfred. Hutite se solos jactitant filios aeternæ felicitatis dicti à Johanne Huss &c.*

Fourthly,

Fourthly, (*t*) with the *Priscillianists*; and their joynt issue is, That Christ took not flesh from the Virgin *Mary*.

Fifthly, (*u*) with the *Adamites*; and their joynt issue is, That clothes were appointed not so much to cover shame, as to discover sinne; and that therefore they being such as *Adam* was in his innocencie, ought to goe naked and not to be ashamed.

Sixtly, (*w*) with the *Apostolici*; that is, a sort of hereticks, who perversely and preposterously imitated the first Christians in the dayes of the Apostles: and their joynt issue is, That none ought to possesse any lands or goods to himself, but that they ought to have all things in common. This was *Munceru*s his doctrine at *Alfet*, and it very much took with the common people; who presently left working, and what they wanted they took by force from them that had it.

Seventhly, (*x*) with the *Enthusiasts*; and their joynt issue is, That the Scripture is not our onely rule of faith, and manners, but that God revealeth his will to his children at this day by visions and dreams: and therefore *John* of *Leidan*, after he had set himself to sleep, and had dreamed three dayes and nights, when hee awaked, fained himselfe speechlesse, and called by signes with *Zacharie* for a table-book, or pen and ink, and there writeth down certaine positions as revealed to him from God, and commanded the preachers to publish them: the first and principall whereof was, that a man was not tyed to one wife, but that he might have more; and this doctrine he put presently in practise, marrying three wives at once, and fifteene before he left.

Eightly, (*y*) with the *Jesuites*; and their joynt issue is, That it is lawfull for the people to lay hands upon the Lords anoynted, and depose and slay heretical and wicked magistrates: the *Jesuites* hold this to be lawfull, after a declaration and sentence of deprivation by the Pope; the *Anabaptists* upon a revelation from one of their prophets. And this doctrine the *Anabaptists* practised in the yeare 1527. and pulled downe all magistrates, where they had any strength.

t *Alsted. compend. Melchioritæ discipuli Melchioris Hofmanni quem in die Domini eum Elia præconem præstolantur: Mariam virginem non Christi parentem sed velut canalem fuisse docent.*

u *Alsted. compend. Octava secta Anabaptistarum est eorum qui Adamitæ vocantur, qui vestem omnem exectantur; quæ data sit in pœnam peccati à quo se credunt immunes.*

w *Sleid. l. 10. Ad bonorum communicationem homines adigendos, non enim licere Christiano aliquid proprium habere, sed omnia omnibus esse debere communia.*

x *Sleid. l. 10. Post Jo. Leidensis ad quietem se composuit & totum triduum somniat, expergefactus nullum verbum fatur, sed chartam poscit, in eaque duodecim viros describit & dogmata quædam proponit concionatoribus, viz. virum non esse devinctum uni uxori &c.*

y See the historie of the *Anabaptists*, printed at *London*, *Sleid. l. 5.*

Ninthly,

Ninthly, with the *Arminians*; and their joynt issue is, That there is no originall sinne, or at least, that none is damned for it alone; that election is upon fore-seen faith and repentance; that God giveth all men sufficient grace to be saved; that man hath free will of himselfe either to accept or refuse Gods grace; that Christ dyed indifferently for all; that a true beleever, who is in the state of grace, may fall away totally and finally.

Tenthly, with the *Brownists* or *Barrowists*; and their joynt issue is, That there ought to be a paritie in the church; that the government by arch-bishops and bishops, &c. is Popish and antichristian; that the service and ceremonies of the church are idolatrous and superstitious; that in regard of these and such like abuses and corruptions the church of *England* is no true church of Christ, and consequently, that all that have a care of their soules must of necessitie separate from her.

Author. histor. Anabap. printed 1642. *Sleid. l. 10. non licere Christianis in foro contendere. Alsted. compend. respuunt vindictam publicam, & aiunt nefas esse ullo modo arma sumere.*

Eleventhly, with a peculiar sect, called the *Separati*; and their joynt issue is, That no Christian may goe to law, or in any case to right himselfe by arms or violent means.

Secondly, such as are peculiar to their sect, and these are six.

First, That none are rightly baptized but those who are dipt.

Secondly, That no children ought to be baptized.

Thirdly, That there ought to be no set forme of Liturgie or prayer by the book, but only by the Spirit.

Fourthly, That there ought to be no distinction by the word of God between the Clergie and the Laitie, but that all who are gifted may preach the word, and administer the sacraments.

Fifthly, that it is not lawfull to take an oath at all, no, not though it be demanded by the magistrate.

Sixtly, that no Christian may with a good conscience execute the office of a civill magistrate.

ARTICLE

ARTIC. I.

Concerning Dipping.

ANABAPTIST.

None are rightly Baptized but thoſe who are Dipt.

THE REFUTATION.

Though Dipping may be uſed in Baptiſme; and if the childe be ſtrong, and the weather and climate temperate, it is very fit to be uſed, and the church of *England* both alloweth it, and practiſeth it: yet it is no way neceſſary, or eſſentiall to Baptiſme: neither ought they who have been waſhed or ſprinkled according to the form preſcribed by our Saviour, *In the Name of the Father, and of the Son, and of the holy Ghoſt* by a lawfull Miniſter, by any means be rebaptized; which I prove.

See *Edward Barber* his treatiſe of Baptiſme or Dipping, wherein it is cleerly ſhewed, that the Lord Chriſt ordained dipping, printed *London* 1641. and a Treatiſe intituled, *The vanity of childiſh Baptiſm*, wherein it is proved (ſo ſaith the title-page) that Baptizing is Dipping, and Dipping Baptizing, printed *London* 1642. by *A. R. idem* pag. 12. They that have the adminiſtration of Baptiſm without Dipping, have not the Baptiſme of the New Teſtament.

ARGUMENT I.

That which Chriſt who is the Authour and Ordainer of Baptiſme requireth not, cannot be neceſſary or eſſentiall to the right adminiſtration of that Sacrament.

But Chriſt no where requireth Dipping, but onely *Baptizing*, which word, as *Heſychius*, and *Stephanus*, and *Scapula*, and *Budeus*, the great maſters of the Greek tongue, make good by very many inſtances, and allegations out of Claſſick writers, importeth no more then Ablution or Waſhing (βαπτίζω, ſay they in their Lexicons and Commentaries, λύω, *id eſt lavo*, βάπτισμα *lavatio, ablutio*) which may be done without Dipping.

Ergo, Dipping is not neceſſary to the right adminiſtration of Baptiſme.

ARGUMENT II.

If the words *Baptize* and *Baptiſme* are often uſed in holy Scripture where the perſons or things ſaid to be Baptized were not Dipt, then certainly Dipping is not neceſſary to Baptiſme, neither will the word Baptize inforce any ſuch thing.

But the words *Baptize* and *Baptiſme* are uſed in Scriptures, where neither the perſons nor things were *Dipt*, as appears by theſe texts of holy Scriptures, *Matth.* 3. 11. *he ſhall baptize you with the holy Ghoſt, and with fire*; which promiſe *Acts* 1.5. is applied to the ſending down of the holy Ghoſt in the ſhape of fiery tongues; and *Acts* 2. 3 it was fulfilled when the Apoſtles were filled with the holy Ghoſt, and ſpake with other tongues: yet were they not *Dipt* into that fire that came down from heaven, but, as the text ſaith, *the cloven tongues like fire ſate upon each of them.* And again, *Matth.* 20. 23. Chriſt foretelling his diſciples that they ſhould partake with him in his ſufferings, and drink deep of the *cup of trembling*, expreſſeth it by the phraſe of *Baptizing*, ſaying; *Ye ſhall be Baptized with the Baptiſme that I am Baptized with*: yet neither was Chriſt, nor any of his diſciples, that we read of, *dipt into blood*, but onely ſprinkled, waſhed, or beſmeared therewith; Likewiſe, *Mark* 7. 48. we read of βαπτισμοὺς ποτηρίων καὶ ξεστῶν, word for word *baptiſmes of cups, pots, tables, or beds*: yet cups or pots when they are waſhed or rinſed, (as *viz.* at a pump) are not neceſſarily Dipt into the water, but onely water powred into them and upon them, with rubbing, &c. And for tables and beds, they are not waſhed by Dipping; for in mens houſes they have no commodity of ſo great lavers or broad wells, wherein tables may be *Dipt*; and the *dipping*, eſpecially of *beds*, will do them more hurt then good. Laſtly, we read, 1 *Cor.* 10. 2. of *baptizing in the cloud*, and *Heb.* 9. 10. of διάφοροις βαπτισμοῖς, *divers Baptiſmes*, or *Waſhings*, and carnall ordinances impoſed on the Jews untill the time of Reformation: yet were not the Jews who are ſaid to be baptized, *dipt in the cloud*, but they were onely waſhed with it as men are in a ſhower of rain; neither did *Moſes* in the ceremoniall law preſcribe different kindes of *Dippings*, though he did ſeverall kindes of cleanſing, purifying or waſhing, nor did the Apoſtle deliver any doctrine of many Dippings, but ablutions.

Mark 10.38.

And Heb. 6.2. The doctrine of Baptiſmes.

Ergo, Dipping is no way neceſſary to Baptiſme.

Argument III.

If the thing, or ſpirituall act or grace ſignified by Baptiſme may be

be ſufficiently expreſſed without *Dipping*, then is not *Dipping* neceſſary in Baptiſme: for the whole uſe of the ſigne in Baptiſme, & in all other Sacraments, is but to repreſent the thing ſignified, and inwardly wrought upon the ſoul by the means of that ordinance of God.

But the thing ſignified, to wit, the cleanſing of the ſoul from the guilt and filth of ſin, may be ſufficiently expreſſed by waſhing or rubbing with water, and ſo putting away the filth of the fleſh, 1 *Pet.* 3. 21. without any plunging or *Dipping* of the whole body, or any part thereof.

Ergo, Dipping is not neceſſary in Baptiſme.

Argument IIII.

Sprinkling may be done, and is uſually without any *Dipping* at all.

But the outward act of Baptiſme repreſenting the inward Ablution of the ſoul is expreſſed in holy Scripture by *ſprinkling*, *Hebr.* 9. 13. *The blood of bulls and goats ſprinkling the unclean ſanctifieth to the purifying of the fleſh.* *Heb.* 10. 22. Having our hearts *ſprinkled from an evil conſcience, and our bodies waſhed with pure water.* 1 Pet. 1. 2. *Through the ſanctification of the ſpirit, and ſprinkling of the blood of Jeſus Chriſt.*

Ergo, The outward act of Baptiſme may be rightly performed without any *Dipping* at all.

Argument V.

Baptiſme is a Sacrament, though not of abſolute neceſſity, yet of very great, (as all confeſſe) and it falleth out often that it ought to be adminiſtred to ſick and infirm perſons, even ſometimes lying upon their death bed, they making profeſſion of their Faith, and earneſtly deſiring it.

But in ſuch caſe theſe infirm perſons cannot after the manner of the Anabaptiſts be carried to rivers, or wells, and there be *Dipt* and plunged in them, without evident and apparent danger: yet may they ſafely be Baptiſed by ſprinkling, or gentle rubbing with water.

Ergo, Sprinkling, or rubbing the fleſh with water in the Name of the Trinity, by thoſe who have authority and commiſſion from Chriſt, is ſufficient without any *Dipping* at all.

Argument VI.

All the Sacraments of the church may and ought to be adminiſtred without giving any juſt ſcandall.

But the reſort of great multitudes of men and women together in the evening, and going naked into rivers, there to be plunged and *Dipt*, cannot be done without ſcandall, eſpecially where the State giveth no allowance to any ſuch practiſe, nor appointeth any order to prevent ſuch fowl abuſes as are like at ſuch diſorderly meetings to be committed.

Ergo, The Sacrament of Baptiſme ought not to be adminiſtred with ſuch plunging or *Dipping*.

The Objections of the Anabaptiſts anſwered.

Now let us hear what they can ſay for their *Dipping*, and with what weak bulruſhes they fight againſt the truth.

Obj. 1. *A. R.* Treatiſe of Baptiſme, P. 9. your tranſlatours give it to Dip. *Matth.* 26. 23. *Mark* 14. 20. *Luke* 16. 24. *Sol.* 1.

Firſt, they object, that the word Baptize is derived from βάπτω, ſignifying to *Dip* or *Die*; therefore, ſay they, waſhing or ſprinkling with water is not Baptizing, but plunging the body, or the head at leaſt in water.

But we anſwer, Firſt, out of *Aquinas* and the ſchoolmen, *in verbis non tam ſpectandum ex quo, quam ad quid ſumantur*, in words we are not ſo much to reſpect from whence they are derived, as how they are uſed: as we ſee the branches of trees ſpread much further then the roots, ſo the derivative words are often of a larger extent of ſignification then their primitives; for inſtance, κατηχέω is derived from ἠχέω, and ſignifieth originally and properly, *Catechizing*, or ſuch a kinde of Teaching wherein the principles of Religion, or of any Art or Science are often inculcated, and by continuall *ſounding* and *reſounding* beat into the ears of children or novices: but yet it is taken in holy Scripture in a larger ſenſe, not onely for *catechizing* of children, but inſtructing men of riper yeers in the doctrine of ſalvation, as *Luke* 1. 4. That thou mighteſt know the certainty of thoſe things, περὶ ὧν κατηχήθης, *Wherein thou haſt been inſtructed*, and Acts 18 25. οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, *This man was inſtructed in the way of the Lord*: and Acts 21. 24. οἱ κατήχηνται περὶ σοῦ, *Whereof they informed concerning thee*: and Rom. 14. 19. τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους, Follow *the things wherewith one may edifie another*: and Gal. 6. 6. κατηχείτω ὁ κατη-

κατηχούμενος τὸν λόγον, Let *him that is taught in the word communicate to him that teacheth him.* In like manner, The word prophecie is derived from προ & φημὶ, which ſignifieth originally and properly to foretell things future: yet it is taken, in the new Teſtament eſpecially, in a larger ſenſe, for all ſuch as reveale the will of God, and declare his promiſes, aſwell paſt and already fulfilled, as to be fulfilled hereafter, as namely, 1 *Cor.* 11. 4. *every man praying or prophecying having his head covered, diſhonoureth his head.* 1 Cor. 14. 1. *Deſire ſpirituall gifts, but rather that ye may propheſie*; and verſe 3. *He that propheſieth, ſpeaketh unto men to edification, to exhortation, to comfort.* verſe 31. *Ye may all propheſie one by one*; verſe 32, *The ſpirit of the prophets are ſubject to the prophets.* So the word Baptize, though it be derived from βάπτω, *tinga*, to *Dip* or *Plunge* into the water, and ſignifieth primarily ſuch a kinde of waſhing as is uſed in bucks where linnen is *Plunged and Dipt*: yet it is taken more largely, for any kinde of waſhing, rinſing, or cleanſing, even where there is no Dipping at all, as *Matth.* 3. 11. & 20. 22. *Mark* 7. 4. & 10. 38. *Luke* 3. 16. *Acts* 1. 5. & 11. 16. 1 *Cor.* 10. 2.

Secondly, βάπτω, from whence Baptize is derived, ſignifieth as well to *Die*, as to *Dip*: and it may be the holy Ghoſt, in the word Baptize, hath ſome reference to that ſignification, becauſe by Baptiſme we *change our hiew*; for as *Varro* reporteth of a river in *Beotia*, that the water thereof tinneth ſheep of a dark or dun colour into white: ſo the ſheep of Chriſt which are waſhed in the Font of Baptiſme, by vertue of Chriſts promiſe, though before they were of never ſo *dark, ſad, or dirtie colour*, yet in their ſouls become *white and pure*, and are as it were *new died*: therefore admitting that in the word Baptize there were ſomething of βάπτω *tingo*, to Dip or Die; yet it will not follow, That it neceſſarily ſignifieth *Dipping*, for it may aſwell imply this ſpirituall *Die*, to which no Dipping is neceſſary. 2

Solinus 11. *Varro refert in Beotia fluvium eſſe cujus hauſtu ovium lanum pecus ſi fuſcum ſit coloris vertitur in candidum.*

Secondly, they argue from the example of Chriſt, and *John*, and of *Philip*, and the Eunuch: *Jeſus*, ſay they, and *John went both into Jordan, and there John Baptized Jeſus*, and likewiſe *Philip and the Eunuch went both down into the water, and there Philip Baptized the Eunuch*; therefore, ſay they, ſprinkling, or waſhing with water will not ſuffice, but the parties that are to be baptized ought to go into the water, and there be Dipt over head and ears. Obj. 2. *Matth.* 3. 16. *Acts* 8. 38.

But we anſwer; First, an example of Chriſt, or his Apoſtles

without a precept doth not neceſſarily binde the Church, as may be proved by many inſtances; for Chriſt waſhed his diſciples feet before his ſupper, and he adminiſtred it at night, and to twelve men onely, and no women: yet we are not bound ſo to do. In the Apoſtles dayes widows were maintained to ſerve the Church at the publike charge, yet we are not bound to have ſuch. Likewiſe, the firſt Chriſtians ſold their poſſeſſions, and goods, and parted them to all men, and lived together, and had all things common, *Acts* 2. 44. yet are not we obliged ſo to do.

2 Secondly, The reaſon is not alike: at the beginning Chriſtians had no Churches, nor Fonts in them, and therefore they were conſtrained to Baptize in ſuch places where were ſtore of waters: beſides, the climat of *Judea* is far better then ours, and men in riper yeers that were converted to the Chriſtian Faith were Baptized in great multitudes, and they might without any danger go into the Rivers, and be Baptized after ſuch a manner: but now the Goſpel having been long planted in theſe parts, we have ſeldome any Baptized but children, who cannot without danger to their health be Dipt and plunged over head and ears in the Font, or Rivers, eſpecially if they be infirm children, and the ſeaſon very cold, and the air ſharp and piercing.

John 3. 23. *John* Baptized in *Ænon* neer to *Salem*, becauſe there was much water there.

Obj. 3. Laſtly, They urge the cuſtome of many ancient Churches, in which a three-fold Dipping was uſed: and if they Dipt thoſe that were Baptized three times, it ſhould ſeem they thought Dipping very neceſſary.

Sol. 1. But we anſwere, Firſt, that what thoſe Ancients did, they had no precept for it: and if they follow ſome of the Ancients in *Dipping* the Baptized, why do they not follow the example of all the ancient Churches in Chriſtening children?

2. Secondly, Thoſe ancient Churches which uſed the *trina immerſio* (they ſpeak of) did it for this end, To expreſſe the three Perſons, which may as well be done by thrice ſprinkling, or waſhing the Baptized, as well as thrice *Dipping*. But the truth is, that neither is requiſite, becauſe the Trinity is ſufficiently expreſſed in the very form of Baptiſme, when the Miniſter ſaith, *I Baptize thee in the Name of the Father, and of the Son, and of the holy Ghoſt.*

3. Thirdly, We anſwer with the Apoſtle, That though ſome of the Ancients had ſuch a cuſtome for a time; yet *now we have no ſuch cuſtome, neither the Churches of God.* 1 Cor. 11, 16.

Article

ARTICLE II.

Concerning the baptizing of children.

ANABAPTIST.

NO One ought to be Baptized but thoſe that profeſſe repentance and faith, and conſequently, no children ought to be Chriſtened. *Edward Barber*, title-page.

THE REFUTATION.

The children of ſuch parents as profeſſe Chriſtian religion, and are members of the viſible church, ſith they are compriſed within Gods covenant made to the faithfull children of Abraham and their ſeed, may, and ought to receive the ſeal of that covenant, which was Circumciſion under the law; but now is Baptiſme, which I prove.

ARGUMENT I.

That which extends to all nations, belongeth to children as well as men: for children are a great part, if not the half of all nations.

But Chriſts command of Baptizing extendeth to all nations, *Matth.* 28. 19. *Go therefore teach all nations, baptizing them*, and Mark 15. 16. *Preach the Goſpel to every creature: he that believeth and is baptized, ſhall be ſaved.*

Ergo, Chriſts command of Baptizing belongeth to children, and they ought to be baptized as well as men.

ANABAPTISTS ANSWER.

Chriſts command extends onely to ſuch as are capable of teaching and inſtruction, which children in their infancy are not: for Chriſt ſaith, Teach all nations, baptizing them.

REPLY.

1. First, the words of our Saviour are not, Διδάξατε, teach, but μαθητεύσατε, that is, *make diſciples*: and though children in their non-age cannot be taught, yet they may be *made Chriſts diſciples* by being admitted into his ſchool, their parents giving their names to Chriſt, both for themſelves and their families. And, in Chriſts precept, teaching doth not goe before, but follow Baptizing, *ver.* 20. *teaching them to obſerve all things*, &c. which is punctually obſerved in the children of the faithfull, who, after they are Baptized,

Baptized, when they come to yeers of diſcretion are taught *to obſerve all things whatſoever Chriſt hath commanded.*

2. Secondly, Though children in their infancy are not capable of teaching, or inſtruction, becauſe therein they muſt be active both by apprehending what is delivered to them, and aſſenting to the truth thereof: yet are they capable of Baptiſme, wherein they are meerly paſſive, being waſhed in the Name of the Trinity, prayed for, and bleſſed and received into Chriſts congregation: this may fitly be illuſtrated by Circumciſion, which by the command of God was to be adminiſtred to children at the eighth day, though then they were no way capable of teaching or inſtruction in the Spirituall meaning of that outward ſigne made in their fleſh: and our Argument drawn from the analogie of Baptiſme and Circumciſion, may be truly called, in regard of the Anabaptiſts, *pons aſinorum*, a bridge, which theſe aſſes could never paſſe over; for to this day they could never, not hereafter will be able to yeeld a reaſon why the children of the faithfull under the Goſpel are not as capable of Baptiſme, as they under the Law of Circumciſion. If they alleadge that theſe cannot be taught being but ſucklings; neither could they. If they alleadge, that theſe know not what is done unto them, nor have any ſenſe at all of the Sacrament; neither had they, ſave that they felt the pain of the knife, as theſe do the coldneſſe of the water, and often ſhed tears at their Chriſtening, as the others did at their Circumciſing. If it be further ſaid, That they were of the ſeed of *Abraham* according to the fleſh, it may be truly rejoyned, that theſe are of the ſeed of *Abraham* according to promiſe, and his children as he is the father of the faithfull, and ſo they have the better title of the two.

Of which ſee more Argument 4.

3. Thirdly, It is no way ſafe to defer Baptiſme till riper yeers, for by this means millions of children might go out of this world without the ordinary means of their ſalvation, which were an unſufferable, if not a damnable abuſe: for though we like not of that rigid opinion of the ſchools aſcribed to S. *Auguſtine*, who in that regard was ſtiled *durus pater infantum*, that children dying unbaptized, are neceſſarily damned; yet we muſt take heed of declining to the other extream in denying Baptiſme to be the ordinary means of ſalvation for them, and thereby ſlighting our Lords precept. It is true, God is not tied to his own Ordinance, he

he may, and in charitie we beleeve doth save thousands of the children of the faithfull, who are *still-born* or dye before baptisme; neither will he punish the child for that which it is no way guiltie of; yet Gods ordinance ties us, and the parents and governours are guiltie of a hainous crime before God, who, in contempt of Christs command, or through error of their judgment take not care for their childrens baptisme, and thereby depeive them of the ordinary remedie of that originall maladie in which they are conceived and born.

ARGUMENT II.

None ought to exclude the children of the faithfull out of the kingdom of heaven.

But by denying them baptisme (as much as in us lyeth) we exclude them out of the kingdom of heaven. For as Christ affirmed to *Nicodemus*, & confirmed it with a double oath, or most vehement asseveration, *Amen, amen; or verily, verily,* (I say unto thee) *except a man be born of water, and the spirit, he cannot enter into the kingdom of heaven.* Joh. 3. 5.

Ergo, we ought not to deny them baptisme.

ANABAP. ANSWER.

The words of our Saviour concern men in riper years, not children; (he saith) except a man, *not except a child be born again.*

REPLY.

First, Christ by *man* there understandeth the *species* of mankind, comprehending all ages and sects; for otherwayes they might as well exclude all women as children from baptisme, because it is said, except a *man* be born, not except a woman; but the words immediatly following make it a clear case, that Christ by *man* understandeth all singular persons contained under the *species* of mankind, whether male or female, young or old; *that* (saith he) *which is born of flesh, is flesh*: but certain it is, children are properly born of flesh, as men; and after they are born of flesh, they are first children before they are men. ὁ ἀνθρωπος not ὁ.

Secondly, this regeneration by water Christ speaketh of is to take away the filth of sin, that so they may be capable of entring into the kingdom of heaven, into which *there shall* in no wise *enter any thing that is defiled*; but children, before their regeneration by water, are Revel. 21. 27.

defiled as well as men. And therefore Christ prescribes this remedie to them as well as men. That children are *died* as it were in the *grain*, and stained from their mothers womb, is clearly proved by many pregnant texts of holy scripture; as namely, *Psal.* 51. 5. *Behold, I was born in iniquitie, and in sin hath my mother conceived me*; and *Joh.* 3. 6. *That which is born of the flesh, is flesh; and flesh and blood cannot enter into the kingdom of heaven*, 1 Cor. 15. 50. and Rom. 5. 12. *By one man sin entered into the world, and death by sin, and so death passed upon all men*; *in whom, or for that, *all have sinned*; 1 Cor. 15. 22. *In Adam all dye*; and Ephes. 2. 3. *We were by nature the children of wrath, even as others.* All that are sentenced to death are guiltie of sin; but children as well as men in *Adam* were sentenced to death, else no children should dye. Again, that which comes by nature is common to all who partake of that nature; but the Apostle teacheth us, that by *nature we are the children of wrath*; therefore certainly children are not free from sin, which alone makes us the object of Gods wrath.

* ἐφ' ᾧ.

Argument III.

They whom the Apostles baptized are not to be excluded from baptisme. For what the Apostles did in the performance of their ministeriall function, they undoubtedly did either by Christs command, or by the direction of the holy spirit, wherewith they were infallibly assisted.

Acts 16. 15. & 33. 1 Cor. 1. 16. } But the Apostles baptized children, for they baptized whole families, whereof children are a known part.

Ergo, children ought not to be excluded from baptisme.

Anabap. Answer.

The word household or family is taken in the places alledged for the greater part of the family; neither is it said, that there were any children at all in those families.

Reply.

v. 33. First, to refell the first answer, the words of St. *Luke* are sufficient of themselvs; where it is said, *that the gaoler was baptized, ὁ καὶ πᾶς αὐτοῦ, and all that were his, or all that belonged unto him*: therefore, not only the major part of his family, according to the false and corrupt glosse of the *Anabaptists*, but simplie and absolutely all that lived under his roof.

Secondly,

Secondly, as it is not ſaid in expreſſe words, that there were any children in theſe families, ſo neither is it ſaid that there were any women or ſervants: yet no man doubteth but there were of both ſexes and conditions in theſe families.

Thirdly, it is to be obſerved, that it is not ſaid that the Apoſtle baptized one family, but many; namely, that of *Lydia*, that of the Gaoler, and of *Stephanas*; and it is no way credible that in all theſe families bleſſed by God, and converted to the Chriſtian faith, all the women ſhould be barren, and not one fruitfull.

Laſtly, if there were any children in the families, and the Apoſtle had not baptized them, he would undoubtedly have excepted them, as he doth in the like caſe, 1 *Cor.* 1. 14. *I thank God, I baptized none of you but Criſpus and Gaius. I baptized alſo the houſhold of Stephanas.* He, who is ſo exact and punctuall in reckoning of thoſe whom he baptized, if he had baptized no children, would have added; *I baptized alſo the houſhold of Stephanas*, except the ſucklings and children there. But the Apoſtle neither there nor elſewhere excepteth children; therefore, being as eſſentiall parts of a familie as well as their parents, they muſt be compriſed under the name of the family or houſhold.

ARGUMENT IV.

Such as were circumciſed under the law may and ought to be baptized under the goſpell. For baptiſme anſwereth to circumciſion, and is called by that name, *Coloſ.* 2. 11. 12. the ſame grace is ſealed unto us by the one as by the other; to wit, mortification of the fleſh, remiſſion of ſins, and admiſſion into the viſible church; and the children of Chriſtians are as capable of baptiſme as the children of the Jews were of circumciſion.

But children were circumciſed under the law, *Gen.* 17. 12, 13.

Ergo, children may and ought to be baptized under the Goſpel.

ANABAP. ANSWER.

The argument from the circumciſion of children to the baptiſme of them followeth not, becauſe there is a command for the one and not for the other.

REPLY.

Firſt, in this their anſwer, either by command they underſtand an expreſſe command and in particular; or a generall and implicite; if they mean an expreſſe command and in particular; ſuch an one is not requiſite, as themſelvs (will they, nill they) muſt needs confeſſe: for, they can produce no expreſſe and particular commandement; either for the baptizing of women, or adminiſtring the Lords Supper to them, or for ſanctifying and keeping holy the eighth day from the Creation, or firſt day of the week, called now the Chriſtian Sabbath; nor for re-baptizing any that were baptized in their infancie, which yet the *Anabaptiſts* generally practiſe, and from thence take their names. If they underſtand a generall and implicite command; ſuch an one we produced before for the baptiſme of children in the proſecution of the firſt argument, and ſhall many other in the arguments enſuing.

Secondly, where the reaſon and equitie of law remains, there the law is ſtill in force, at leaſt for ſubſtance, though not for every circumſtance. But the reaſon and equitie of the law of circumciſing children ſtill remaineth: for nothing can be alledged why children then ſhould be by circumciſion admitted to the church, & not now as well by baptiſme, *hic aqua adverſariis ſemper haret.*

Thirdly, if the children of Chriſtian parents ſhould be excluded from baptiſme, they ſhould be in a worſe condition then the children of the Jews were under the law; for they, by receiving the ſacrament of circumciſion, were admitted into the viſible congregation of Gods people, and accounted partakers of his promiſes. But it were abſurd, nay, (as * *Calvin* further enforceth this argument) execrable blaſphemie to think that Chriſt ſhould abridge thoſe priviledges to the children of the faithfull under the Goſpell, which God granted to children under the law.

* *Inſtitut. l. 4. c. 16. par. 6. Niſi forte arbitramur Chriſti ſuo adventu Patris gratiam imminuiſſe aut decuntaſſe, quod execrabili blaſphemiâ non vacat.*

ARGUMENT V.

All they who are compriſed within the covenant, and are no where prohibited to receive the ſeal thereof, may and ought to receive it.

But children are compriſed within the covenant of faith, whereof circumciſion was a ſeal, *Rom.* 4. 11. and now baptiſme is.

Ergo, children may and ought to receive baptiſme. Of

Of the major or first proposition there can be no doubt; for it is unjust to deprive a man of the confirmation of that to which he hath a true right and title. And for the minor or assumption it is as clear, for so are the words of the covenant, *Gen.* 17. 7. *I will establish my covenant between me and thee, and thy seed after thee.*

ANABAP. ANSWER.

That promise there belongs only to the seed of Abraham *according to the flesh, and not to us.*

REPLY.

First, this answer is in effect refuted by the Apostle, *Rom.* 4. 13. *The promise that he should be the heir of the world was not given to Abraham or his seed through the law, but through the righteousnesse of faith, as he was the father of all the faithfull*; and in that notion we are as well his children as the beleeving Jews; and we read expressely, *Act.* 2. 39. that the *promise is made unto you and to your children, and to all that are afar off, and even as many as the Lord our God shal call*; and Gal. 3. 7. *Know ye therefore that they that are of faith, are of the children of Abraham.*

Nota.

Ita Zachaus postquam fide justificatus erat, dicitur filius Abrahæ, Luc. 19. 9.

Secondly, the covenant which God made with *Abraham* and his seed is said to be eternall; the chief head whereof, was, that he would be their God: but this is not verified of *Abrahams* seed acacording to the flesh; for very few of them for these many hundred years have been Gods people, being professed enemies to Christ and his church: this promise therefore must necessarily be understood of his children according to promise, among which all true beleevers and their children are to be reckoned; and if they are comprised within the covenant, why should they not receive the seal of their initiation and admittance thereunto, which was circumcision, but now is baptisme every way corresponding thereunto? As is solidly proved, and clearly illustrated by S. *Cyprian l.* 3. *ep.* 8. *Lactan. l.* 4. *divin. justit. c.* 15. *Augustinus ep. ad Dardanum* 57. *& cont. Jul. Pelag. l.* 2.

ARGUMENT VI.

Such, who were typically baptized under the law, are capable of real and true baptisme under the Gospell, for the argument holds good *à type ad veritatem*, from the type to the truth; from the signs in the law to the things signified in the Gospell.

1 Cor. 10.1. But children were typically baptized under the law, for they with their fathers *were under the cloud, and paſſed through the red ſea*; but their waſhing with rain from the cloud prefigured our waſhing in baptiſme and by the ſpirit; and the red ſea, in which *Pharaoh* and his hoſt were drowned, was an emblem of Chriſts blood, in which all our ghoſtly enemies are drowned and deſtroyed.

Ergo, children are capable of true and reall baptiſme under the Goſpell.

ANABAP. ANSWER.

The cloud, and the red ſea, and the rock that followed them were not types, but only metaphors and allegories from which no firm arguments can be drawn in this kind.

REPLY.

* *L. 2. Decret. Anabap. p. 129. Opinio Anabaptiſtarum eſt ſacramenta eſſe allegorias quaſdam bonorum operum, ut circumciſionem interpretantur ſignum fuiſſe coercendarum cupiditatum, baptiſmum ſignum eſſe affectionum.*

First, this anſwer whets a knife to cut their own throats. * For, as *Gaſtius* affirmeth, it is the doctrine of the *Anabaptiſts*, that all ſacraments are nothing elſe but allegories; if then the cloud and the red ſea were allegories, ſignifying our ſpirituall waſhing, according to their own tenets they are ſacraments: and if children were partakers of ſacramentall ablutions under the law, why not under the Goſpell?

Secondly, the Apoſtle ſaith expreſſely, *ver. 6.* that all theſe things were *types or figures*, or *lively patterns* to us; and *ver. 2. that all were baptized in the cloud, and in the ſea*: the cloud therefore, and the ſea were types of our baptiſme, and not meer tropes or allegories.

They may happily object, that as we read in the canon law, that a Paſtor or Rector may have a Vicar endowed, *ſed vicarius non habet vicarium*; that a Vicar cannot have a Vicar endowed under him; and likewiſe in Philoſophie, that the voice may have an echo by the repercuſſion of the aire, but that the echo hath no echo: ſo that the promiſes of God have types or ſacraments repreſenting them, but that the types and ſacraments themſelvs have no types and ſacrament to prefigure them. But the anſwer is eaſie, for we may ſay with *Nazianzen*, that either there may be τυπος τύπου ἀμυδρότερος, an obſcure type of a clearer, and a rude draught or imperfect modell of a more perfect, ſuch were the legall types of the Evangelicall ſacraments: or to ſpeak more properly, circumciſion, and the Paſcall Lamb were not types of our baptiſme, and of the ſacrament of the *Euchariſt*, but of the things repre-

repreſented by them, *viz.* of the circumciſion of the heart,* and our ſpirituall nouriſhment, by feeding upon the Lamb of God that takes away the ſinnes of the world.

* See more of this in the anſwer to *A. R. infra.*

ARGUMENT VII.

All they who belong to Chriſt and his kingdom ought to be received into the church by baptiſme.

But children belong to Chriſt and his kingdom, as Chriſt himſelfe teacheth us, *Mar.* 10. 14. and *Luk.* 18. 16. *ſuffer little children to come unto* me, *and forbid them not, for of ſuch is the kingdom of God; verily I ſay unto you, whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein,* verſ. 15. *and he took them up in his arms, and put his hands upon them and bleſſed them.*

Ergo, children ought to be admitted into the church by baptiſme.

ANABAP. ANSVVER.

" *This place is put in to be read at the ſprinkling of children: for* Edward Bar-
" *the whore hath ſweet words, as ſweet as oyle, & with theſe fair ſpeeches* ber. p. 13.
" *ſhe maketh the nations yeeld to her,* Prov. 7. 21. *but the ſimple only*
" *beleeve her: for this place maketh nothing for the baptiſme of chil-*
" *dren: the children mentioned in the Goſpel were not ſucklings; for*
" *it is ſaid,* they came to Chriſt, *neither did Chriſt chriſten any of*
" *them, though he took them into his arms, and bleſſed them, to ſhew*
" *that he was the Saviour as well of young as old.*

REPLY.

Firſt, *Barber* deſerveth to be *trimmed* himſelf for thus reproaching his mother the church of *England*, who if ſhe be a whore, what muſt he needs be but a baſtard, who cannot deny himſelf to be born of her? If ſhe and other reformed churches, who have excluded the papacie and baniſhed the great whore out of their precincts, be no better then whores, what true ſpouſe hath Chriſt in the world? or what had he for 1500. yeares? during which time all churches through the Chriſtian world baptized infants, even thoſe who were the forerunners of theſe Anabaptiſts, and bare alſo their name becauſe they practized rebaptizing as theſe do; yet they condemned not ſimply the baptiſme of infants, as I noted before.

Secondly,

Secondly, though it be ſaid that theſe children came to Chriſt in a large ſenſe, that is, had acceſſe to him, yet they came not to him upon their own leggs; for S. *Luke* ſaith, προσέφερον αὐτῷ they brought unto him babes βρέφη who were no other then ſuch as we tearm ſucklings, or infants, and though it be true that Chriſt chriſtened them not, for he chriſtened none himſelf, but his Diſciples only, as S. *Iohn* teacheth us; yet his receiving them and bleſſing them, and commending humility to all by their example, ſaying, *that of ſuch and none but ſuch is the kingdome of God*, is a ſufficient ground and warrant for us to chriſten them: for why ſhould not we receive them into the boſom of the church, whom Chriſt took into his armes? Why ſhould we not ſigne them, on whom he layd his hands? Why ſhould we not baptize and pray for them whom he bleſſed? If he be the Saviour of young as well as old, and to perſwade us of this truth, expreſſed ſuch love to infants, why ſhould we exclude them from baptiſme, an outward meanes of ſalvation, whom Chriſt (as they confeſſe) excludes not from ſalvation it ſelf? See more below in the anſwer to *A. R.*

Joh. 4. 1.

ARGUMENT VIII.

All they who are partakers of the grace both ſignified and exhibited to us in baptiſme, may and ought to receive the ſigne and ſacrament thereof: this is the *baſis* and foundation upon which S. *Peter* himſelf builds, *Acts* 10. 47. *Can any man forbid water, that theſe ſhould not be baptized which have received the holy Ghoſt as well as we?* And it may be further confirmed both by an argument drawn *à majore ad minus*, after this manner: if God beſtow upon children that which is greater, the inward grace; why ſhould we denie them the leſſer, the outward element? Or by an argument drawn *à relatis*, they to whom the land is given ought not to be denyed the ſight and keeping of the deeds and evidences thereof, neither ought we to ſever thoſe things which God hath joyned, to wit, the ſigns and the things ſignified: they divide the ſigne from the thing ſignified who denie them to have grace ordinarily, *modo non ponant obicem*, who receive the outward ſign; and they again ſever the thing ſignified from the ſign who allow unto children the grace of remiſſion of ſinnes, and regeneration, and yet denie them the ſign and ſeal thereof, to wit, baptiſme.

Bullinger adver. Anabap. l. 6. Cum id quod majus eſt infantes habeant, nempe ſcilicet ſignatam gratiam Dei & remiſſionem peccatorum; quis illis id quod minus eſt, ſignum, aquam videlicet, denegabit?

But

But children receive the grace signified and exhibited in baptisme; for the Apostle teacheth us, *they are not unclean but holy*; and therefore have both remission of sins and sanctification. 1 Cor. 7. 14.

Ergo, children ought to receive the sign and sacrament thereof, to wit, baptisme.

ANABAP. ANSWER.

The Apostles meaning is, that the children of beleevers are not uncleane, that is, bastards; but holy, that is, born in holy wedlock. Edward Barber. p. 17.

REPLY.

First, this answer is no way pertinent to the scope of the Apostle, which is to perswade the Christian husband not to forsake his unbeleeving wife, nor the Christian wife to depart from her unbelieving husband; because the unbeliever is sanctified by the beleever, where by sanctification the Apostle cannot understand legitimation. For faith in the husband doth not legitimate the wife, that is, make her no bastard if she were so born, but sanctifieth her to himself, and maketh her a part and member of a holy familie dedicated to God.

Secondly, neither is sanctification here nor in any other place of Scripture taken otherwayes then for separating some way from prophane, as persons, times and places, are said to be sanctified. Neither doth *holy* necessarily implie no bastard. For some holy men have been base-born, nor doth *not bastard* implie holy; for both the children of damned hereticks, yea, and infidells too, * if they be begotten in wed-lock, are no bastards; yet in the state and condition they are in, are far from holy. See more hereof *infra*, in the answer to *A. R.*

* *Martyr. loc. Communes class. quarta c. 8. Si tantum civilem puritatem prolis inde suscepta adduxeris, quid nobis magis tribues quam infideles habeant? illorum enim filii si ex matrimonio procreentur legitimi sunt; & ut justi hæredes admittuntur. Quare videtur Paulus quiddam aliud indicasse quod liberis infidelium non sit datum, sed quod ad ecclesiam Dei pertineant, & ad electionem ac promissionem. p. 823. 824.*

ARGUMENT IX.

All Apostolicall traditions (which are truely such) ought to be had in reverent esteem, and retained in the church. For what the Apostles delivered, they received from Christ himself, either by word of mouth, or the infallible inspiration of his spirit: such things are part of that *sacrum depositum*, which
1. 6. 20. *Timothie* is charged so deeply, (*O Timothie, keep that which is committed unto thee*,) and the *Thessalonians* to keep, *stand fast*
2. 3. 15. *and keep, παραδόσεις, word for word the traditions which you have been taught, either by word or by our Epistle.*

But the baptisme of children is an Apostolicall tradition truely so called.

Ergo, it ought to be had in high esteem and retained in the church.

ANABAP. ANSWER.

Though it hath been an ancient custome in many churches to christen children, yet it is no Apostolicall tradition, but a humane ordinance, which had its originall from the Pope, the man of sin.

REPLY.

First, there was christening of children in the church before there was any Pope in the sense they take the word for œcumenicall bishop chalenging unto himself, and usurping authoritie over the whole church; for not only * S. *Augustine*, and *Prosper*, and and *Jerome*, make mention of this custome and good use of it to condemn the *Pelagian* heresy which denieth original sin, but also the councell of *Carthage*, in the dayes of * S. *Cyprian*, who flourished in the year 250, determined, not only that children might and ought to be baptized, but also even before the eighth day; upon which some in those dayes stood strickly, but erroneously: and conformably hereunto we find a canon in the *Milevitan* councell, in which the synod decreed*, that *whosoever shall deny baptisme to children, even as soon as they come out of their mothers womb* (in case the children be weak, and in apparent danger of death) *let him be accursed*; and before either the synod of *Carthage*, or this *Milevitan*, * *Irenæus* in his second book against heresies, *chap.* 39. speaks of *infants*, *children, young, and old, saved by their new birth in Christ*; namely, *by water and the spirit*, Joh. 3. 5.

* L. 1. de pec. merit. & rem. s. c. 26. l. 2. de voc. Gent. c. 8. l. 3. con. Pelag.

* Cyp. ep. ad Fidum.

* Placuit ut quicunque parvulos recentes ab uteris matrũ baptizandos negat, anathema sit.

* Salvãtur omnes qui renascuntur in Christo, infantes, pueri, juvenes, senes.

Secondly,

Secondly, S. *Origen* and S. *Austine* affirm in expresse tearmes, that the *baptisme of children is an Apostolicall tradition. Origen* having alledged the words of the *Psalme* (51. 5.) *I was borne in iniquitie, and in sinne hath my mother conceived me*, inferreth upon it, *propter hoc*, for this reason, *because we are all conceived and borne in sinne the Church hath received a tradition from the Apostles to administer baptisme to little children.* And S. *Austine*, * *The custome of our Mother the Church, in baptizing infants, is no way to be slightened or rejected, nor otherwise to be thought on or beleeved then as an Apostolicall tradition.*

comment. in c. 6. ad Rom. ecclesia ab Apostolis traditionem accepit etiam parvulis dare baptismum.

* *L. 10. de gen. ad lit. c. 23. Consuetudo inquit matris ecclesiæ in baptizandis parvulis nequaquam spernenda est, nec ullo modo superflua deputanda, nec omnino credenda nisi Apostolica esset traditio.*

Thirdly, it may be proved to be an Apostolicall tradition by that ground which S. *Austine* layeth, and every mans reason readily giveth assent thereunto, namely, * that *whatsoever is observed uniformly in all churches, and no man can tell when it began, must needs be thought either to be done by the Decree of some generall Councell, or to have descended from the tradition of the Apostles themselves.*

* *L. 4. de bapt. infant. Quod universa tenet ecclesia nec conciliis institutum, sed semper retentum est, non nisi auctoritas Apostolica traditum veriſſime creditur.*

But the baptisme of children hath been observed, and practised through the whole Christian church, as *Austine* affirmeth, neither was it first appointed by any Canon of generall Councell that can be produced: for though it be mentioned in the Councell of *Vienna*, and the second Councell held at *Braçhara*, and in *Synodo Gerundensi*, yet was it farre more ancient then any of those Councels, neither can any name the time when first it began; and therefore we cannot otherwise conceive of it, then that it had its first originall from the Apostles.

L. de pec. mer. c. 16.

ARGUMENT X.

All members of the reformed *Protestant* churches in Christendome ought to conforme their judgements to the harmonie of the *Protestants* confessions set forth by the consent of all orthodox churches, and firmly grounded upon deductions at least of holy scripture, if not evident texts.

But the judgement of all the reformed churches delivered in the harmonie of their confessions is professedly for the bap-

tisme of children, and expressely against this tenet of the *Anabaptists*.

Ergo, let the *Anabaptists* either disclaime the name of *Protestants* and children of the reformed churches, or renounce this their heresie, for, *turpis pars quæ non congruit toti*.

Now for the *Protestant* confessions concerning this point, I shall rehearse them in order, beginning with the *English* Articles of Religion, *Artic.* 27.

First, *the infants of Christian parents are not to be kept from baptisme, because they are borne in sinne, and belong to the people of God.*

Secondly, the *Helvetian* confession, *We condemn the* Anabaptists, *who denie that children newly born ought to be baptized: for, according to the doctrine of the Gospel, of such is the kingdom of God; and they are within the covenant of God: why therefore should not the seal of that covenant be given unto them?*

Thirdly, the *Bohemian* confession, * *Though baptisme for the most part in the primitive church were administred to men of riper years, yet children ought to be dedicated and consecrated to Christ, according to his command, Suffer little children to come unto me.*

Fourthly, the *French*, Article 35.* *Although baptisme be a sacrament of faith and repentance, yet in as much as children are reckoned with their parents in the church of God, we affirme, that infants that are born of holy parents ought to be baptized by Christs authority.*

Fifthly, the *Belgick* confession, * *We beleeve that children ought to be baptized, and signed with the sign of the covenant, for the same reason for which the children in Israel were circumcised, namely, for that the same promises are made to them and to us.*

Sixtly, the *Augustane* confession, they * *condemn the* Anabaptists, *who dislike the baptisme of children, and affirm, that infants without baptisme, and dying without the church, may be saved.*

Seventhly,

Harm. confess. 13. 6. 10. Damnamus Anabaptistas qui negant baptizandos esse infantulos recens natos a fidelibus: nam juxta doctrinam evangelicam horum est regnum Dei, & sunt in fœdere Dei, cur itaque non dabitur iis signum fœderis Dei? cur non per sanctum baptisma initiabuntur qui sunt peculium, & in ecclesia Dei?

* Har. confess. 13. 6. 12. Datur baptismus etiam infantibus qui & ipsi in numero populi Dei reputantur, quibus hoc ministerio ad salutem inserviri debet ut & ipsi Christo consecrentur secundum mandatum ejus, Sinite parvulos &c. * Confes. Gal. Art. 25. Affirmamus infantes sanctis parentibus natos esse ex Christo authoritate baptizandos. * Artic. 29. Nos infantes eadem ratione baptizandos & signo fœderis obsignandos esse credimus, qua olim in Israele parvuli circumcidebantur, nimirum propter ejusdem promissionis infantibus nostris factæ. * Artic. 9. Damnant Anabaptistas qui improbant baptismum infantum.

Seventhly, the *Saxon* confession, * *We retaine the baptisme of infants, because it is most certain, that the promise of grace belongeth also to infants: and because of them it is said, Suffer little children to come unto me, for of such is the kingdome of heaven.*

* *Art. 13. Retinemus & infantium baptismum quia certissimum est promissionem gratiæ etiam ad infantes pertinere.*

To drive this nayl to the head, I shall need to adde nothing save the capitall punishments inflicted upon such as taught and practised *Anabaptisme*: those Christian States accounted it no light errour upon which they layd so heavie a load of punishment; in some places the broachers of this heresie, and practisers of re-baptizing, have been punished with beheading, in some with drowning, and in some with burning. There is a law against this sect in the Code of * *Justinian*, written *with blood* rather then ink, *If any man be convicted to re-baptize any of the ministers of the Catholike sect, let him who hath committed this hainous crime, together with him whom he hath seduced to be re-baptized, suffer the stroake of death.* At * *Vienna* the *Anabaptists are tyed together with ropes, and one draweth the other into the river to be drowned*: as it should seem, the wise magistrates of that place had an eye to that old maxime of justice, *quo quis peccat eo puniatur, let the punishment bear upon it the print of the sinne*: for as these sectaries drew one another into their errour, so also into the gulf; and as they drowned men spiritually by re-baptizing, and so prophaning the holy sacrament, so also they were drowned corporally. * In the year of our Lord 1539, two *Anabaptists* were burned beyond *Southwark*, in the way to *Newington*; and a little before them, five *Dutch Anabaptists* were burned in *Smithfield*.

* *L. 1. tit. 7. Si quis rebaptizare quempiam de ministris Catholicæ sectæ fuerit retectus, una cum eo qui piaculare crimen commisit, & his cui persuasum sit ultimo supplicio percellatur.*

* *Gastius de Anabap. error. l. 1. p. 178. Viennæ uno die multi ob catabaptismum submersi sunt; funibus enim ita ligati erant, ut alter alterum post se traheret donec omnes præcipites ruerent suffocarenturque.* * *How his Chronicle, p. 456. & 579.*

If I have been somewhat the more prolix in the prosecution of the arguments which make for the baptisme of infants, S. *Austine* shall plead for this my large plea for them, * *We are in conscience bound to speak the more for poor infants, because they are not able to speak for themselves.*

* *Ad Hil. ep. 89. tanto magis pro infantibus loqui debemus, quanto minus ipsi pro se loqui possunt.*

Now there remaineth nothing, but that we stop the mouthes of their adversaries, by refelling such objections as they usually make, and unchristianly urge against christening them at our fonts.

The objections of the Anabaptists *answered.*

Obj. 1. First, they argue from the Scripture negatively, thus: the baptisme of children hath no warrant in Gods Word; for we find there no command for it, no example of it, no promise to it: therefore it is to be rejected as an humane invention, and condemned also as an addition to the Scripture.

Sol. 1. But we answer, that by the like argument they might prove that no woman ought to be admitted to the sacrament of the Lords Supper; for there is no command for womens participation of the sacrament, nor example of it, nor promise to it in Scripture. * If they answer, that women are comprised under the name of beleevers, so are children under the name of whole housholds and families, which are reported in holy Scripture to have been baptized: if they say further, that by a like reason women are to be admitted to the sacrament, as men, because Christ dyed as well for them as men, and they are as wel incorporated into Christs mysticall body as men: we rejoin in like manner for the same reason [that children were circumcised under the law, they ought to be baptized under the Gospell. For sith they are comprised in the covenant, why should not they as well receive the seal thereof set to it in the new law, as well as the children of the Jews received the seal set thereunto by the old?

* If they alledge that ἄνθρωπος is a name cōmon to women aswell as men; it is true, when the article ἡ is joyned to it, but the Apostle useth the masculine ὁ αὐτὸν, v. 28. & v. 29. ὁ.

2. Secondly, I have produced before both command for baptizing of children, *Argument* 1. and example of it, *Argument* 3. and promise also unto it, *Argument* 5. The command of baptizing all Nations, *Mat.* 28. 29. the examples of baptizing whole families, *Act.* 16. 15. 33. 1 *Cor.* 1. 16. and the promise made to us and our seed, *Act.* 2. 39. evidently extend to children.

Obj. 2. They argue from Scripture affirmatively; our Lord Jesus Christ in that great charter *Mat.* 28. 18. 19. 20. saith, *Go teach all nations, baptizing them in the name of the Father, Son, and holy Ghost; teaching them to observe all things whatsoever I have commanded you:* and *Mark* 16. 15. *Go ye into all the world, and preach the Gospell to every creature;* he *that shall beleeve and be baptized shall be saved; but he that will not beleeve shall be damned.* From these texts they would infer that none ought to be baptized but such who are first taught, and instructed in the principles of Christian faith; and con-

conſequently, that no children ought to be baptized, becauſe they are not capable of teaching.

That the placing the word *teaching* before *baptizing* in that text doth no more conclude that teaching muſt alwayes precede baptiſme, then the ſetting repentance before faith in thoſe words, *Repent ye, and beleeve the Goſpell*, Mark 1. 15. and ſetting water before the ſpirit, *Joh.* 3. 5. (*except a man be born of water and the ſpirit*) neceſſarily infer that repentance goeth before faith, which yet is but a fruit of faith: or that the outward baptiſme with water goeth before the inward baptiſme of the ſpirit; whereas the contrarie is clearly proved out of that ſpeech of *Peter* to *Cornelius*, Act. 10. 47. *Can any man forbid water that theſe ſhould not be baptized, which have received the holy Ghoſt as well as we?* *Sol.* 1.

Secondly, if there be any force in this argument drawn from the order of the words, it maketh againſt them; for thus we *wound them* with their *dudgeon-dagger*, (Chriſt ſaith) *baptize them in the name of the Father, teaching them to obſerve all things*: baptizing therefore muſt go before teaching, eſpecially in children, who may be baptized before they can be taught. 2.

Thirdly, they miſ-tranſlate the words; for Chriſt ſaith not, *go teach all nations, baptizing them*, and *teaching them to obſerve all things*; neither is there a tautologie in our bleſſed Saviours words; for his words are, *μαθητευσατε &c. go make diſciples among all nations, baptizing them, and teaching them.* Now though children cannot be taught before they are baptized, yet they may be after a ſort *made Chriſts diſciples*, by their parents or god-fathers offering them unto God, and undertaking for them that they ſhall be brought up in the Chriſtian religion. 3.

Fourthly, Chriſt ſpeaketh here of the plantation of the Chriſtian faith, and the converſion of whole nations, in which alwayes the preaching of the word goeth before the adminiſtration of the ſacrament. Firſt men are taught to repent of their ſins, and beleeve the Articles of the Chriſtian faith, and after they have made confeſſion of the one, and profeſſion of the other; then they are to be received into the church by baptiſme. This courſe was taken by the Apoſtles in the beginning, and muſt at this day be taken by thoſe who are ſent into *Turkie*, or the Eaſt and Weſt-*Indies*, to convert *Pagans*, or *Mahumetans*, or unbeleeving *Jews* to the Goſpell. They are to baptize none before they have taught them the princi- 4.

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ples of Christian religion; but after the Gospell is planted, and the parents are beleevers, and received into the church by baptisme, their children are first to be baptized, and afterwards taught so soon as they are capable of teaching.

Obj. 3. They argue from examples after this manner; such are to be baptized, who with the *Jews in Jerusalem* Mat. 3. 6. *confesse their sins*; who with the Proselytes *Act.* 2. 41. *gladly receive the word*; who with the *Samaritans* Act. 8. 6. *give heed to the word preached*; who with those of *Cornelius* familie *Act.* 10. 44. receive the holy Ghost by the hearing of the word; who, with *Lydia*, *have their hearts opened to attend the things that are spoken by the Apostles*, Act. 16. 14. who with the Gaoler *hear the word preached*, and seek after the means of salvation, *Act.* 16. 30. But children can neither confesse their sins, nor attend to the word preached, nor actually beleeve nor desire baptisme: they therefore ought not to be baptized.

Sol. 1. But we answer, all that can solidly be concluded from these examples, is but this in the affirmative; all such who were so qualified as these were, *viz.* hearers of the Gospell, penitent sinners, and true beleevers, unfainedly desiring the means of their salvation, ought to be admitted into the church by baptisme, which we freely grant; but they cannot conclude from these examples negatively, that none other ought to be Christened. No more, then it will follow, that those of *Cornelius* his family received the gift of the holy Ghost, and spake with divers tongues before they were baptized with water; therefore none but such who have received such gifts of the holy Ghost may and ought to be baptized. To confesse sins, and actually professe faith, makes a man more capable of baptisme: yet dumb men, who can do neither, if they have a good testimonie of their life and conversation, and by signs make it appear they unfainedly desire the sacraments, may receive them.

2. Secondly, if there be any force at all in an argument drawn from examples affirmatively, it must be from examples in the like kind; as from men to men, & from children to children, not from women to men, or from men to children, or from children to men. For it will not follow, women in the Apostles times were covered in the church, therefore men ought to be so: or men may speak in the church, therefore women may: or children are usually fed with milk and not strong meat, therefore men in ripers years ought to use such diet: no more will it follow, men in riper years, who are capa-

capable of inſtruction ought to hear the word, to give their aſſent thereunto, and enter into a ſtrict covenant with God, to lead a new life before they have acceſſe to the Font. Therefore the like duties are required of children, who have not yet the uſe of reaſon, nor knowledge of good or evill. By this reaſon they might ſtarve children, becauſe the law is, *he that will not labour let him not eat.* It holds in men, but no way in children, who are not able to labour in any calling by reaſon of the infirmitie of their joynts, and want of reaſon and underſtanding.

Baptiſme is a ſeal of the righteouſneſſe of faith, therefore it ought to be adminiſtred only to beleevers; elſe we ſet a ſeal to a blank. But children are no beleevers, nor can be while they are ſuch, becauſe they cannot underſtand the word nor give aſſent thereunto. *Ergo*, children ought not to be baptized. *Obj.* 4.

But we anſwer, that unbeleevers or not beleevers may be either taken for, firſt, ſuch as when they hear the word of God, reject it. or ſecondly, ſuch who neither have means to hear it, nor deſire it; ſuch unbeleevers are to be excluded from baptiſme. For to give baptiſme to ſuch, were worſe then to ſet a *ſeal to a blank*, it were to *give holy things to dogs*, and *caſt pearl before ſwine*. Or thirdly, for ſuch who are born within the precincts of the church, and care is taken that they ſhall be taught the principles of faith, as ſoon as they are capable thereof. Theſe, though they cannot give yet an actuall conſent to the myſteries of faith, are not to be reamed infidels, or unbeleevers poſitively, but negatively only; and we ought in charitie to beleeve, that they will actually beleeve as ſoon as they ſhall have uſe of reaſon, and God by his ſpirit ſhall open their hearts to attend to the word preached: to unbeleevers in this latter ſenſe, as circumciſion, the ſeal of the righteouſneſſe of faith under the law was given, ſo may baptiſme though not in token of their preſent, yet of their future faith. *Sol.* 1.

Secondly, the children of the faithfull parents whom the Apoſtle calleth holy receive ſome meaſure of grace even in their infancie, as the text ſaith expreſſely of S. *John Baptiſt*, *he ſhall be filled with the holy Ghoſt from his mothers womb*, Luke 1. 15. 41. *as Elizabeth heard the ſalutation of Mary, the babe ſprang in her womb.* Upon which words, * S. *Ambroſe* commenting, ſaith; *John Baptiſt*, while *he was yet in his mothers womb, received the grace of the holy Ghoſt, and his leaping with joy argued ſome ſenſe and apprehenſion of that joyfull meſſage.* 2.

* *Adhuc in utero poſitus ſpiritus accepit gratiam deſignavit, habuit intelligendi ſenſum qui exultandi habebat affectum.*

Cal. l. 4. inſtit. c. 16. Suos plano lucis ſuæ fulgore illuſtraturus eſt dominus, cur non iis quoque in præſens, ſi ita libuerit exigua ſcintilla irradiaret?

Now, ſith children that dye ſhortly after baptiſme have the full ſight of Gods face in heaven, why may they not have ſome glimpſe of it even whilſt their ſoul is in their bodie? * S. *Auſtine* is confident, that *God after a moſt hidden manner infuſeth his grace into children*; and in his 57. *epiſtle* ad Dardanum, *it is a wonderfull thing, yet true, that God dwels not in ſome who know him, as the philoſophers*, Ro. 1. and *he dwelleth in ſome who know him not, as in infants baptized.* We may ſafely therefore conclude with * *Tilenus, children have faith as they have reaſon; in the ſeed, though not in the fruit; in the root, though not in the leaf; in ſome inward operation, though not in any outward expreſſion.*

** D. 1. de pec. mer. & remiſ. c. 9. Dat ſui ſpiritus occultiſſimam gratiam, quam etiam latenter infundit & parvulis.* * *Syntag. diſp. par. 2. c. de bapt. utraque ipſis ineſt actu primo non ſecundo, in ſemente non in meſſe, in radice non in fructu; interna ſpiritus virtute, non externa operis demonſtratione.*

Obj. 5. They argue alſo, *ab abſurdo*, indeed abſurdly after this manner; *ſignum fruſtra datur non intelligenti*, it is a vain and abſurd thing to adminiſter the ſacrament to ſuch as know not what it means; as it is to no purpoſe to preſent a beautifull picture to a blind man, or ſound a ſilver trumpet in a deaf mans eare, or miniſter phyſick to a dead bodie. But children know not what the ſacrament means; when the cold water is powred on them they are offended with it, and expreſſe their diſlike with crying and tears; therefore it is vain to chriſten children.

Sol. 1. But we anſwer; in this objection the *Anabaptiſts* Gyant-like fight with God. For if there be any force in this argument at all, it will be as available to overthrow the circumciſing of children inſtituted in the old law by God himſelfe, as their baptiſme in the new. For the children among the *Jews* under the law, who were circumciſed the eighth day, knew no more what circumciſion meant, then ours do what baptiſme; only they felt the pain of the knife, as theſe do the coldneſſe of the water, yet were they circumciſed by Gods expreſſe command. Will they ſay that Chriſt uttered many parables, and wrought many ſigns and wonders before his diſciples and other of the *Jews* in vain, becauſe at the preſent they underſtood them not, though afterwards they underſtood them, and made ſingular uſe of them? In like manner dare they affirm that Chriſt did in vain lay his hands upon children and bleſſed them, becauſe children knew not what it meant?

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or that miniſters in vain baptize them, becauſe at that time they know not what it ſignifieth, or why it is done?

Secondly, it is not in vain to offer to any that which may doe them good, whether they be ſenſible of it or no: Phyſick is miniſtred to children, naturall fooles, and mad men, to cure them, although in the caſe they are they have no knowledge what good it may doe them. A man that is in a ſwoon hath ſtrong water poured down his throat, even when he is paſt ſenſe, and it fetcheth him again: ſo though children perceive not what they receive, yet the ſacrament may be and is ſoveraign unto them for their ſoules health. 2.

Thirdly, though children for the preſent underſtand not why they are baptized, and what is undertaken for them, and what fruit they reap by baptiſme, yet order is taken by the Church, that as ſoon as they come to yeares of diſcretion and actuall uſe of reaſon, they ſhall underſtand and be perfectly inſtructed in this myſterie; and that which is done to them in their infancie, after they have notice of it will be altogether as beneficiall unto them, as if they had known it at the time when the ſacrament was adminiſtred unto them. 3.

They argue from the effects of baptiſme; baptiſme is the *laver of regeneration*, the *burying of the old man*, the *putting on of Chriſt*, the *putting away the filth of the fleſh*, with *a confident demanding of a good conſcience*. But children are not regenerated nor renewed in their mind, nor have buried the old man, nor have put on the new, nor can confidently demand with a good conſcience out of a certain perſwaſion of faith: therefore they ought not to be baptized. *Obj. 6.*

But we anſwer, the texts of ſcripture upon which they ground their argument, namely, *Coloſſ.* 2. 11, 12. *Tit.* 3. 5. *Heb.* 10. 22. 1 *Pet.* 3. 21. contain in them high commendations of baptiſme, but no prohibitions of adminiſtring it to children: for all theſe effects the Spirit of God produceth in all the elect that are baptized, but not all at an inſtant, but by degrees, as we grow in faith and in the knowledge of our Lord and Saviour: they are begun at our baptiſme, but perfected afterwards, unleſſe the partie immediately die after baptiſme, when no doubt God ſupplyeth that by the extraordinarie work of his Spirit; which riper years with the ordinarie means of faith would have brought forth, if God had *Sol.*

ſpared them liſe. Children are regenerated by the impreſſion of Gods image in their ſoul, which in proceſſe of time ſhineth moſt bright in them by ſupernaturall light in the underſtanding, and puritie in the heart, and conformitie in their lives to the law of God: they are alſo purged from the guilt of their ſinnes, and Chriſts righteouſneſſe is imputed unto them, though they have no ſenſe or feeling thereof till God worketh powerfully upon their hearts by the preaching of the word, and they apprehend Chriſts merits by an actuall faith. As a flower in the winter lyes hid under ground in the root, which at the ſpring ſhooteth forth the leaves thereof; ſo in children that are baptized there remaines that *root* of ſanctifying grace in their hearts, which in riper yeares *putteth forth the leaves* thereof by a holy profeſſion, and *bringeth forth fruit* by a godly converſation.

Object. 7. They argue *à pari*; if the ſacrament of baptiſme be to be adminiſtred to children, then alſo the ſacrament of the Lords ſupper, for both are ſeales of the ſame covenant. But the ſupper is not to be adminiſtred unto infants, therefore neither is baptiſme.

Sol. But we anſwer, that the inference is not good: for though both are ſeales of the covenant of grace, yet there is a three-fold diſparitie in them, which looſeneth the ſinewes of the argument.

1 Firſt, baptiſme is the ſeale of our new birth; but the Lords ſupper of our growth in grace and ghoſtly ſtrength: baptiſme is a ſacrament of initiation, the Lords ſupper of perfection. Now it will not follow, that becauſe a punie or novice may or ought to be admitted to the loweſt form in the ſchool of Chriſt, therefore he may and ought to be ſet in the higheſt: the Lords ſupper is ſtrong meat, and not milk, and therefore no fit meat for ſucklings.

2 Secondly, the ſacrament of the Lords ſupper was inſtituted for the commemoration of Chriſts death; *As oft as ye eat of this bread, and drink of this cup,* ſaith the Apoſtle, *ye ſhall declare the Lords death till he come.* But children neither can apprehend nor ſhew forth Chriſts death; therefore that ſacrament is not ordained for them. 1 Cor. 11. 26.

3 Thirdly, before the receiving the Lords Supper every one is required to examine himſelf, which children cannot do. But before bap-

baptiſme there is no ſuch examination required. Though if any in riper years be converted to the Chriſtian faith, it is moſt requiſite that he be examined by the miniſter who baptiſeth him, and that he be able to give a good account of his faith: but every one who is fit to be baptized is not preſently to be admitted to the Lords Table without precedent preparation, and a more ſtrict examination of himſelf, both concerning his growth in faith, and ſinceritie of repentance, and unfained charitie, with an earneſt deſire of that heavenly repaſt.

Obj. 8. They argue from Chriſts example, who was not baptized till he was thirtie years of age.

Sol. 1. But we anſwer, that Chriſts example alone without a precept doth not bind us. For Chriſt neither inſtituted nor adminiſtred the holy Supper till the day before his death, and then he both adminiſtred and received it after Supper, and that with his Apoſtles only: yet we are not bound, either to deſer our receiving to the day before our death, or to adminiſter the *Euchariſt* after Supper, or to participate only with ſuch a number, and thoſe Prieſts or Miniſters of the Goſpell.

2. Secondly, Chriſt in his infancie was circumciſed, circumciſion then being in force; neither was baptiſme then inſtituted, but now circumciſion is abrogated, and baptiſme ſucceeds in the place thereof.

3. Thirdly, though Chriſt were not baptized in his infancie for the reaſons above alledged, yet was he baptized (if I may ſo ſpeak) in *the infancie of baptiſme it ſelf.* For, as ſoon as *John* began to baptize, Chriſt came unto him, and required baptiſme of him. When the fulneſſe of time was come, in which God had appoynted to manifeſt him to the world, and appoynt him our teacher by a voice from heaven, *This is my beloved Son in whom I am well pleaſed, hear him.* According to whoſe example we ought not to deſer our baptiſme; but, upon the firſt opportunitie offered unto us, receive that ſeal of our new-birth in Chriſt and admiſſion into his church.

I conclude the anſwer to this argument with an obſervation of * *Gaſtius*; that Chriſt, becauſe he was Lord both of the people in the old teſtament and of them in the new, therefore he would receive the ſacraments of both, and was both circumciſed in his infancie, and baptized alſo as ſoon as baptiſme was in force.

* *L. de exord. Anabapt. p. 340. Chriſtus ſimul circumciſus & baptizatus eſt, nempe dominus amborum populorum, ideo & ſacramenta amborum aſſumpſit.*

Since the examination and confutation of this ſecond Article of the *Anabaptiſts*, there came to my hands a ſmall pamphlet, dedicated to the houſe of Commons, intituled; *The vindication of the royall commiſſion of king Jeſus*: wherein the author *Francis Cornwell* maſter of Arts, and ſometimes ſtudent of *Emanuell* Colledge in *Cambridge*, frameth many arguments againſt the ordinance of the church in baptizing infants. Of which I may truly ſay, as *Martiall* doth of *Cæcilius*, who made diſverſe diſhes of one and the ſelf ſame kind of courſe root.

Atreus Cæcilius *cucurbitarum*
Sic illas quaſi filias Thyeſtæ
In partes lacerat ſecatque mille:
Guſtu protinus has edes in ipſo,
Has prima feret, alterave menſa,
Has cœna tibi tertia reponit:
Huicſeras Epidipnidas parabit
Hoc lautum vocat, hoc putat venuſtum,
Unum ponere ferculis tot aſſem.

„ Thou cheateſt my ſtomack with varietie of diſhes, in all which „ there is but one ſorie root dreſt after a diverſe manner, & in all of „ them not a half-pennie worth of good and ſolid meat. So this new Anabaptiſticall *Proſelyte* endeavours to *cheat* the judgement of the reader with varietie of ſyllogiſmes and enthymens, in which there is but one or two arguments at moſt propounded in divers forms, and in all of them not the weight of one ſolid reaſon; the ſumme & effect of his whole book is contained in the title-page, wherein he affirmeth, that the chriſtening of children doth *univerſally oppoſe the commiſſion granted by king Jeſus*, Mat. 28. 19. 20. *Mark* 16. 15. 16. and that *pædobaptiſme* is a *popiſh tradition*, brought into the church by *Innocentius the third*; upon theſe two *notes* he *runs in diviſion* through his whole book. The firſt hath no colour of probabilitie, and the latter is a groſſe & ignorant untruth; if the baptiſme of infants *oppoſe the cõmiſſion granted by Chriſt*, Mat. 28. either it oppoſeth it in words or in ſenſe: not in words, for there is no mention at all of children in either of thoſe texts, much leſſe any prohibition of baptizing them, neither doth it oppoſe it in ſenſe. For the meaning of our Saviour there apparently is; that his Apoſtles and their Succeſſors

ceſſors ſhould go and convert all Nations, and plant Chriſtian churches in them: firſt, teaching them the Goſpel, and principles of Chriſtian Religion, and after adminiſtring the ſacraments unto them; which they have done accordingly: firſt, teaching the parents and baptizing them, and after their children into their faith. But the objection from theſe texts is fully anſwered, and retorted in the end of the conference, and in the ſolution of the firſt argument brought by the *Anabaptiſts* in this ſection. And therefore I come briefly to examine his ſecond *aſſertion* or rather *aſperſion* of the whole Chriſtian world in theſe words in the frontiſ-peece of his book, *Againſt the anti-chriſtian faction of pope* Innocentius *the* third *and all his favourites, that enacted by a decree, that the baptiſme of the infants of beleevers ſhould ſucceed circumciſion.* Theſe words vertually contain this propoſition, that the chriſtening children is the practiſe of an Anti-chriſtian faction, which was brought firſt into the church by the decree of Pope *Innocentius* the *third*. Of which enunciation, I may ſay as *Tertullian* doth of the Chameleon, *quot colores, tot dolores*; or rather, *quot dicta, tot maledicta*; ſo many words as there are, ſo many groſſe errors and ſcandalous reproaches. For the baptizing infants is not the practiſe of a faction, nor a part, but of the whole, not Anti-chriſtian, but truely Chriſtian church. Neither was it introduced by *Innocentius* the *third*, but is of far more ancient date, and was derived even from the times of the Apoſtles themſelvs.

Firſt, it is well known that the Greek and Latine churches, or the Eaſtern or Weſtern were the *membra dividentia* of the whole church, and that the chriſtening of infants was approved of and practiſed by the Greek church is evident by the teſtimonies of *Gregorie Nazianzen, orat.* 40. *in bap. Origen hom.* 8. upon *Leviticus*, and 14. of *Luke*: and that it was likewiſe approved and practiſed in the Latine church is clearly collected from *Ambroſe, lib. de Abrahamo Patriarcha, Jeron. cont. Pelag. l.* 3. *Auguſtin. l.* 10. *de Gen. ad lit. c.* 23. *Cyp. ep.* 59. *ad fidum.* Now if the Greek and Latine churches were Anti-chriſtian, where were there any Chriſtians in the world?

Secondly, Pope *Innocentius* the third, as it is well known to all the learned, lived in the twelfth age of the Church, and flouriſhed about the year 1215, in which year he called the great Councell at *Lateran*. Before him *Gregorie* the great (whom M. *Cornwell* himſelf

ſelf alledgeth, *page* 11. out of M. *Fox* in his book of *Martyrs*) about the year of our Lord 599. above ſix hundred yeares before *Innocentius* the third reſolved *Auſtine* the Monk that in caſe of neceſſitie infants might be baptized as ſoon as they were born: and two hundred yeares before *Gregorie*, S. *Auſtine* wrote a treatiſe *de baptiſmo parvulorum*, and for the lawfulneſſe thereof, in his 28 epiſtle, and in his third book *de pec. mer. & remiſſ.* and by occaſion elſewhere alſo alledgeth a teſtimonie out of S. *Cyprian* to that purpoſe, who wrote in the year of our Lord 250. nay, which is moſt conſiderable, *Origen* in his Comment upon the epiſtle to the *Romans*, *c.* 6. *l.* 5. (quoted by M. *Cornwell* himſelf, *p.* 10.) affirmeth in expreſſe tearms, that the church from the Apoſtles received a tradition to baptize children: whence I thus frame my argument.

All Chriſtians ought to hold the traditions which have been taught them by the Apoſtles, either by word or epiſtle, 2 *Theſſ.* 2. 15.

But the baptizing of children is a tradition received from the Apoſtles, as *Origen* affirmeth, *loc. ſup. cit. & Auſtine*, *l.* 10. *de Gen. ad lit. c.* 23. *& de bap. con. Donatiſ. l.* 4.

Ergo, the baptizing of children ought to be retained in the Chriſtian church.

Thus M. *Cornwell* hath *ſpun* a fair *thred*, of which a ſtrong *cord* may be made to *ſtraugle* his own aſſertion.

Yea, but M. *Cornwell* chargeth all miniſters deeply to anſwer this his negative demonſtration, ſaying, " O that the learned " *Engliſh* miniſterie would informe me, leſt my bloud like *Abels* " crie aloud from heaven for vengeance, for not ſatisfying a trou- " bled conſcience: how ſhall I admit or conſent to the admittance " of the infant of a beleever to be made a viſible member of a " particular congregation of Chriſts body, and baptized, before " it be able to make confeſſion of its faith and repentance, leſt I " conſent to ſeparate what God hath joyned together?

" That which God hath joyned together, no man ought to " ſeparate.

" But faith and baptiſme God hath joyned together,

" *Mar.*

" *Mar.* 16. 16. *Acts* 8. 37, 38. & 16. 33, 34. *Gal.* 3. 27.
" *Epheſ.* 4. 5.
" *Ergo*, faith and baptiſme no man ought to ſeparate.

ANSWER.

This argument is ſo far from a demonſtration, that it is not ſo much as a topicall ſyllogiſm, but meerly ſophiſticall; therin any who hath ever ſaluted the Univerſity, and hath bin initiated in Logick, may obſerve a double fallacy.

The firſt is *fallacia homonymia* in the premiſes.

The ſecond is *ignoratio elenchi* in the concluſion.

Firſt, the *homonymia* or ambiguity is in the tearm (*joyned together*) for the meaning may be either that faith and baptiſm are *joyned together in præcepto*, in Chriſts precept, and that no man denieth; all that are commanded to be baptized, are required to believe, and all that believe, to be baptized, or *joyned together in ſubjecto*, that is to ſay, all who are baptized have true faith, and that none have true faith but ſuch as are baptized; in this ſenſe it is apparantly falſe, and none of the texts alledged prove it, for the thiefe on the croſſe had faith, yet not the baptiſm we ſpeak of; as alſo the Emperour whom S. *Ambroſe* ſo highly extolleth in his funerall, and many thouſands beſides; again, *Julian* the Apoſtata, and all other, who after they came to years renounced their baptiſme and Chriſtian profeſſion, had baptiſme, yet no true faith; which, as M. *Cornwell* himſelf will confeſſe, cannot be loſt totally or finally.

Secondly, in the former ſyllogiſme there is *ignorantio elenchi*; he concludes not the point in queſtion, they who moſt ſtand for the baptizing of children will not have faith and baptiſme ſevered: for they baptize children into their fathers faith, and take ſureties that when they come to yeares of diſcretion they ſhall make good the profeſſion of the Chriſtian faith which was made by others at the font in their name, and for them; nay, ſo farre are they from excluding faith from infants that are baptized, that they beleeve that all the children of the faithfull, who are compriſed in the covenant with their fathers and are ordained to eternall life, at the very time of their baptiſme receive ſome hidden grace of the Spirit, and the ſeeds of faith and holineſſe, which afterwards beare

fruit in some sooner, in some later. Neither is this any paradox or new opinion: for S. *Jerome adverſ. Lucifer.* and *Auſtin. ep. 57. ad Dard.* and *Zanchius de tribus Elohim* affirm, "that the holy "Spirit moveth upon the waters of baptisme, and that as the Spi- "rit in *Geneſis* 1. 2. reſted upon the waters, *incubabat aquis*, that "he might cherish and prepare them for the producing of living "creatures; so the holy Ghost resteth upon the waters of bap- "tisme, and sits *as it were abrood* upon them, and blesseth them, "and thereby doth cherish the regenerate and animate the elect. S. *Leo* speaketh most elegantly and fully to this point in his ser- mons of the birth of Christ, *omnis renaſcenti aqua baptiſmatis in-*
Ser. 4. *ſtar eſt uteri virginalis, eodem ſancto Spiritu replente fontem qui reple-*
vit & virginem; & peccatum quod ibi evacuavit ſacra conceptio, hic
Ser. 5. *myſtica tollit ablutio.* And *ſer. 5. factus eſt homo noſtri generis ut nos divinæ naturæ poſſimus eſſe conſortes: originem quam ſumpſit in utero virginis, poſuit in fonte baptiſmatis: dedit aqua quod dedit matri: obumbravit Spiritus quæ fecit ut Maria parvet ſalvatorem, fecit ut regeneret unda credentem*: "to every regenerate Christian the "water of baptisme is in stead of the Virgins wombe, the same "Spirit replenishing the font which filled the Virgin; and the "sinne which there his holy conception prevented or evacuated, "here the mysticall ablution takes away. And again, Christ was "made a man of our nature, that we might be made partakers "of his divine nature; the birth or originall which he took in "the Virgins womb he hath put in the font of baptisme; he "hath given that to the water which he gave to his mother; by "the like over-shadowing of the Spirit the water regenerates a "believer, whereby *Mary* brought forth a Saviour.

As for the rest of his arguments, they are like rotten wyer, they will not endure the streining, and they are alreadie broken in pieces by another. See the declaration against the *Anabaptists* printed at *London* for *R. W.* 1644.

A

A confutation of *A. R.* his TRACTATE, entituled, *The Vanitie of childrens baptisme.*

THe presse now adays is like *Africa*, *semper aliquid apportat novi monstri*, it brings forth every day some new monster; among which one of the most *ugly* and *mishapen* is a Treatise printed by *A. R.* of *The Vanitie of childish baptisme: quis furor ô cives! quæ tanta licentia præli!* O the impietie of the men of these times, the more to be condemned by all after-ages, by how much they condemn the pietie and devotion of the former! An ordinance of God, and most holy sacrament instituted by Christ, and from the dayes of the Apostles even to this present age administred by the whole church to the children of beleevers is tearmed by the *vain* author of this Treatise, upon weak and *childish* reasons, vain and *childish*. Is everie action childish whereof children are the subject? Then was circumcision childish, and the protection of Angells is childish, and the imposition of hands, and benediction of our blessed Saviour (I tremble to speak it in the language of this black-mouthed Treatiser) will be concluded to be vain and childish. For the sacrament of circumcision by Gods commandement was administred to children, the Angells of heaven are childrens guardians, and our Redeemer himself took *children in his arms, layd his hands upon them and blessed them*. And if he commanded children to be brought unto him, shall not we bring them to the church? If he embraced them, shall not we receive them into his familie? If he *layd his hands on them*, shall not we wash them in his sacred font? If he *blessed* them, shall not we pray for them? and after a religious manner consecrate them unto him, and make them free of the citie of God according to *Abrahams* copie, *I will be thy God, and the God of thy seed? Herod* the *Ascalonite*, and *Richard* the *third*, King of *England*, were branded with a note of infamy and barbarous crueltie to all ages; the one for stifling the young princes of the blood and heires of the crown of *England*, the other for massacring the infants in *Bethlehem* and the confines thereof;

Eras. Adag.

Mat. 18. 10.
Mat. 7. 10. 6.

Gen. 17. 7.

yet those bloodie tyrants deprived those sweet babes only of their temporall life: of how much *deeper dye* is their sin, who by their soul-murthering doctrine and practise endeavour to deprive the heires apparent, not of an earthly but of a celestiall crown, and all the children of the faithfull throughout the whole Christian world of the ordinarie means of eternall life? Whatsoever fair *varnish* hath been of late put upon this heresie, it seemed so horrid and abominable in the eyes of our predecessors and other reformed churches, they inflicted the severest punishments upon the obstinate maintainers thereof that they could devise.

At *Zurick*, after many disputations between * *Zuinglius* and the *Anabaptists*, the Senate made an act, that if any presumed to rebaptise those that were baptized before they should be drowned.

In the year of our Lord, 1539. * five *Dutch Anabaptists* were burnt in *Smithfield*, and two beyond *Southwark* in the way to *Newington*.

At *Vienna*, many * *Anabaptists* were so tyed together in chains, that one drew the other after him into the river, wherein they were all suffocated. *vid. supra.*

Here you may see the hand of God in punishing these sectaries some way answerable to their sin according to the observation of the wise man, * *quo quis peccat eo punietur*, they who drew others into the whirl-pool of error, by constraint draw one another into the river to be drowned; and they who prophaned baptisme by a second dipping, rue it a third immersion. But the punishment of these *Catabaptists* we leave to them that have the legislative power in their hands, who though by present connivence they may seem to *give them line*: yet no doubt it is, that they may more entangle themselvs and more easily be caught. For my part, I seek not the *confusion* of their persons, but the *confutation* of their errors, two whereof *A. R.* undertaketh strenuously to defend.

* *Gastius de Anabaptis. ex ord. l. 1. 8. Post decimam collationem decrevit Senatus.*

* *Tigurinus aquis mergere eum qui merserit baptismo eum, qui prius emerserat.*

* How *Chron. f. 456. & 579. Gast. p. 178. l. 1. uno die multi ob Catabaptismum submersi sunt; funibus enim ita legati erant, ut alter alterum post se traheret donec omnes praecipites ruerent suffocarenturque.*

* *Gast. p. 310. Domini in Ropolzsteine decreverunt Anabaptistas cauterio notare, stigmataque dominorum in quorum terra peccassent bene expressa gerere.*

The first is the necessitie of dipping in baptisme: *dipping* (saith he) in his title-page *is baptizing*; and *baptizing dipping*: and *p. 8. the institution of Christ requireth that the whole man be dipped all over in water.* This he endeavoureth to prove out of *Mark* 1. 8. and *Joh.* 1. 26.

Joh. 1. 26. and *Plutarch l. de superstitione*, βάπτισον σέαυτον εἰς θάλασσαν, and *Act.* 11. 16. *c.* 8. 38. 39. *Philip and the Eunuch went down both into the water*, and *Mat.* 3. 16. *Christ went with John into the water*, *p.* 11. and *Col.* 2. 12. *buried with him in baptisme*, and *Rom.* 6. 4. 5. *were buried with him by baptisme into his death.* Now *let any man* (saith he) that is *not quite fallen out of his reason judge whether washing or sprinkling the face with water, or dipping the whole man into water, doth answer all these texts of scripture.*

I answer, this is a weak and childish fallacie. For, *ex particulari non est syllogizari*, no man in his right wits will conclude a generall from a particular, as he doth here. Some men that were baptized went into the river, therefore all that be baptized must do so! The word *baptizo* sometimes signifieth to dip, therefore it alwayes signifieth so! Although in the places alledged the preposition ἐν signifieth not *in*, but *with*; as the words immediatly following, ἐν πνεύματι ἁγίῳ make it plain, and therefore both the *Geneva* and the last translation render the words, not, *I have baptized you in water, but he will baptize you in the holy Ghost*; but, *I have baptized you with water, and he will baptize you with the holy Ghost.* And in the 19. of the *Rev.* 21. *ver.* it is in the originall ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ, that is word for word, they were slain in the sword, yet must it be translated they were *slain with the sword*, not in the sword. Notwithstanding I grant, that Christ and the *Eunuch* were baptized in the river, and that such baptisme of men, especially in the hotter climates, hath been, is, and may lawfully be used: yet there is no proof at all of dipping or plunging, but only washing in the river. But the question is, whether no other baptizing is lawfull; or whether dipping in rivers be so necessarie to baptisme, that none are accounted baptized but those who are dipt after such a manner; this we say is false, neither do any of the texts alledged prove it. It is true, dipping is a kind of baptizing, but all baptizing is not dipping. The Apostles were *baptized with fire*, yet were they not dipt into it: tables and beds are said in the originall to be *baptized*; that is, washed, yet not dipt. The *Israelites* in the wildernesse were *baptized with the cloud*, yet not dipt into it: the children of *Zebedee* were to be *baptized with the baptisme of blood* wherewith our *Saviour was baptized*, yet neither he nor they were dipt into blood. Lastly, all the fathers speak of the baptisme of tears wherewith all penitents are washed, yet there is no dipping in such a baptisme.

βαπτίζω

Mat. 3. 11
Act. 1. 5.
Act. 2. 3.
Mar. 7. 4.
1 Cor. 10. 2.
Mar. 10. 38.

As for the representation of the death and resurrection, that is not properly the inward grace signified by baptisme, but the washing the soul in the laver of regeneration, and cleansing us from our sins. However, in the manner of baptisme, as it is administred in the church of *England*, there is a resemblance of death and the resurrection. For, though the child be not alwayes dipped into the water (as the rubrick prescribeth, save only in case of necessitie) which would be dangerous in cold weather, especially if the child be weak and sickly: yet the Minister dippeth his hand into the water, and plucketh it out when he baptizeth the infant.

The second error of the *Anabaptists*, which *A. R.* strenuously propugneth, is their decrying down *paedo-baptisme*, and with-holding Christs lambs from being bathed in the sacred Font. This foul error, or rather heresie (for it is condemned for such both by the primitive and the reformed churches) he endeavoureth to blanch in part, if not to quite clear from all aspersion, and justifie by four arguments which I will propound in his own words, that he may not say, *I shoot his arrows without their heads*: the first I find *p.* 27.

PART I.

„ The administration of baptisme which hath no expresse com-
„ mand in Scripture, and which overthrows or prevents that admi-
„ nistration of baptisme which is expressely commanded in Scrip-
„ ture, is a meer device of mans brain and no baptisme of Christ.

„ But the administration of baptisme upon infants hath no ex-
„ presse command in Scripture, and it overthrows or prevents the
„ administration of baptisme upon disciples (or beleevers) which
„ is expressely commanded in Scripture, *Mat.* 28. 19. *Mar.* 16. 16. *Joh.* 4. 1. 2. *Act.* 2. 38. and 8. 37.

„ Therefore the administration of baptisme upon infants is a
„ meer device of mans brain, and no baptisme of Christ.

This argument stands as it were upon two legs, and both of them are lame; the one is, that nothing may be done in the worship of God without expresse command in Scripture. This is an ignorant and erroneous assertion. For first, there is no expresse precept in Scripture for beleeving and acknowledging *in terminis* three Persons in the unitie of the deitie; and yet *Athanasius* saith in his *Creed*, that whosoever beleeveth not, and *worshipeth not the Trinitie in unitie, and unitie in Trinitie, shall perish everlastingly*. Secondly,

ly, there is no expreſſe command in Scripture to confeſſe the holy Ghoſt, to proceed from the Father and the Son, *tanquam diſtinctis perſonis*: yet it is not only an article of religion in the church of *England*, but alſo ſet down in the confeſſion of the *Anabaptiſts* lately printed. Thirdly, there is no expreſſe precept for the abrogating of the Jewiſh ſabbath, and religious obſerving the Chriſtian: yet no *Anabaptiſts* hold themſelvs bound to keep holy the Saturday or Jewiſh ſabbath; neither have they yet (to my knowledge) oppugned the obſervation of the Lords day. Fourthly, there is no expreſſe precept in Scripture for womens receiving the ſacrament of the Lords Supper. For though the word ἄνθρωπος uſed by the Apoſtle, (*Let a man examine himſelf, and ſo let him eat of this bread and drink of this cup.*) is a common name to both ſexes: yet the Apoſtle uſeth the maſculine article ὁ not ἡ, and ἑαυτὸν not ἑαυτὴν, and ſo there is no expreſſe command but for men; yet no ſectaries upon record, no not the *Anabaptiſts* themſelvs exclude women from the holy Communion. Fifthly, there is no expreſſe precept for re-baptizing thoſe who in their infancie were baptized by a lawfull miniſter, according to the form preſcribed by our Saviour, *in the name of the Father, and of the Son, and of the holy Ghoſt*; nay rather, there is an expreſſe prohibition in the words of the Apoſtle, *one faith, one baptiſme*; and in that clauſe of the *Nicen Creed*, *I beleeve one baptiſme for the remiſſion of ſins*: yet re-baptizing is a prime article of the faith of this ſect, from whence they take their very name of *Anabaptiſts*, that is, re-baptizers. If *A. R.* here will ſtretch expreſſe precept to any thing that is commanded in Scripture, either immediatly or mediatly, either in particular or in generall, either in plain or direct tearms, or in the true ſenſe of the text: ſo, I grant, all the four former orthodox teners may be proved by Scripture. And ſo alſo I have before proved the lawfulneſſe of baptizing children, though there be no expreſſe Scripture for it *in terminis*.

1 Cor. 11. 28.

Eph. 4. 5.

The other leg alſo upon which his argument ſtandeth is as lame as the former. For the baptiſme of infants no way over-throws or prevents the baptizing of any diſciples or beleevers inſtructed in the myſteries of ſalvation, of whom the texts alledged are meant; but the re-baptizing of ſuch who were before baptized in their infancie (which re-baptizing is no where commanded in Scripture:) and as if all nations were converted to the Chriſtian faith, there needed

needed no more conversion, so, if all were admitted to the church by baptisme in their infancie, they should need no other admission by re-baptizing them; but there will be alwayes some to be converted till the fulnesse of the *Jews* and *Gentiles* also is come in, and till then there will be use of that precept of our Saviour *Matt.* 28. *Go teach all nations, baptizing them*; the second Argument of his against *pædo-baptisme*.

PART 2.

„ The second I find *p.* 20. If they ground the baptizing children „ from the institution of circumcision, then they ought to observe „ it in everie thing, and baptize males only, and that precisely „ on the eighth day.

ANSWER.

This argument is fallacious and childish, called in the schools *fallacia accidentis*, as when a Sophister argueth on this wise, *If thou didst eat that which thou boughtest in the market, thou didst eat raw flesh; but thou confessest thou didst eat what thou bought'st, therefore by thine own confession thou didst eat raw flesh.* The argument is captious and fallacious, wherein the Sophister subtily argueth from the subject to the accident, from the substance to the circumstance: it is true, he ate what he bought in substance or kind, were it flesh or fish, but not in what qualitie or condition he bought it; for he bought it raw, he ate it rost or boyl'd: in like manner M. *Bradbourn* fallaciously argued before the High Commission for the observation of the Saturday or Jewish sabbath. What the *Jews* were commanded in the fourth commandement, that we Christians are bound to perform. But the *Jews* were commanded to keep holy the seventh day from the Creation; therefore we Christians are bound to keep that day. In this syllogisme, as the former, there is *fallacia accidentis*. For the Sophister (as I noted before) argueth from the substance to the circumstance, from the same day *specie*, to the same day *numero* in the week. It is true, we Christians are bound by vertue of that command to appoynt a certain day for the publike service of God, and no lesse then one in seven, or a seventh day every week: yet are we not bound precisely to keep that seventh day, *viz.* from the Creation; which they did. The *Quartodecimani* used a like Sophisme; if our Easter succeed the Jewish passe-over, then we ought to keep the fourteenth day precisely as the *Jews* do. But our Christian Easter doth succeed the Jewish passe-over, therefore

Christians

Christians ought to keep their feast of Easter precisely on the fourth day of the month, whether it fell on the first day of the week or not. In like manner *A. R.* argueth, *If baptisme succeed circumcision, then all children ought to be baptized on the eighth day:* this will not follow, no more then that children ought to be baptized in the same part where they were circumcised. The answer is very easie, the one sacrament is to succeed the other in substance, but not in each circumstance; their circumcision was expressely confined to the males and to the eighth day, so is not baptisme. Only it will follow, that because circumcision was administred to the infant as soon as it was capable thereof, or could receive the sacrament without danger; therefore children ought to be baptized as soon as conveniently they may. And this is agreeable to the resolution of *S. Cypr.* 1400. years ago in his *Epistle* to *Fidus*, and of a Councell held at *Africk* in his dayes.

„ The third argument I find *p.* 25. None may be warrantably „ baptized untill they do manifest and declare their faith by pro- „ fession thereof; this is apparant by the doctrine and practise. „ First of *John*, *Mat.* 3. 6. 89. *Mar.* 1. 4. Secondly, of Christ and „ his Apostles, *Joh.* 3. 22. compared with the 4. 1. 2. *Act.* 2. 20. 41. „ and 8. 36. 37. and thirdly by the tenor of the commission, *Mat.* „ 28. 29. *Mar.* 16. 15. 16.

ANSWER.

Though the sinews of this Argument have been cut before, and the texts alledged answered, yet for the further satisfaction of the reader I further adde.

First, that none are required to manifest and declare their faith before baptisme but such who have been taught, and have use both of reason and speech. For the rule of the schools, *nemo tenetur ad impossibile*, holdeth in all sacrament all acts as well as others: neither can they hence infer, that children therefore ought not to be baptized, because they can make no declaration of their faith; no more then it will follow, that children ought not to eat because they cannot labour for their living. For though the Apostles rule be generall, *Let him not eat that will not labour*: yet all agree it must be understood of such as are able to labour; so likewise all the texts of Scripture which require confession of faith must be understood of 2 Thess. 3. 10.

such who have the use of reason, and of the tongue wherewith they may confesse.

Secondly, children make profession of their faith and repentance both at their baptisme by their sureties, and if they live to years of discretion in their own persons.

PART 2.

„ The last argument I find p. 30. The administration of bap-
„ tisme which over-throws the verie nature of the covenant of
„ grace, and whole Gospell of Christ, is Anti-christian and abo-
„ minable. But the administration of baptisme upon infants doth
„ so, because it stands upon the ground and interest which they
„ have in the covenat (by naturall generation only, or by the meer
„ profession of faith in the parents or sureties) without faith in
„ their own persons, whereby faith is made void and the promise
„ (which is the Gospell and object of faith) is also made of none
„ effect, and so the preaching there of becomes uselesse and vain al-
„ so, *Rom.* 4. 14.

„ Therefore the administration of baptisme upon infants is
„ Anti-christian and abominable.

ANSWER.

Here is thunder without lightning, thundering in the conclusion; the baptisme of infants is anti-christian & abominable: but no lightning in the premises, no proof at all that the christening children overthroweth the nature of the covenant of grace & the whole Gospell of Christ. For that which is built upon the covenant of grace, to wit, *I will be thy God, and the God of thy seed*, and is nothing else but the setling to the seal of the covenant of grace upon pre-supposition of faith present or future in the person of him that is baptized, can be no over-throwing of that covenant, but a confirmation and establishing it rather. If we taught that children were heirs of the covenant by the law, then, as the Apostle teacheth us, *we should make faith void, and the promise of none effect.* But now, sith we teach, that *Abraham*, the father of the faithfull, and all his seed are heirs of the kingdom of heaven, not through the law, but through the righteousnesse of faith: we confirm the covenant of faith, and in the christening of children accomplish the promise, *Act.* 2. 39. *The promise is to you and your children, and to those that*

are

are afar off, and to as many as the Lord shall call by the ministerie of the Gospell into his church. Yea, (but saith he) the administration of baptisme upon infants stands upon the ground and interest which they have in the covenant by naturall generation only, or by the meer profession of faith in their parents, and sureties without faith in their persons. This is a false charge, we teach no such thing, but that children have interest in the covenant by vertue of Gods promise above mentioned, and not without faith in their own persons as [without] may signifie the exclusion of faith, though without actuall profession of faith in their own persons, which at the present they cannot do, but as soon as they come to the use of reason and years of discretion they actually do it, and thereby make the promise made for them by their sureties effectuall.

Thus have I crushed this adder, yet because after the manner of serpents, *capite elso cauda minatur*, though his head be bruised he wags still his tail, and in the end of his Tractate thrusts out his sting to wound their reputation who had any dealing with him and other Sectaries in this argument: I hold it fit to spend a *twig or two* more upon him, till he be *quite dead*.

First, when the advocates for *pedobaptisme* argue thus out of the tenth of *Marke* 13, 14. "None of those whom Christ bids to "come unto him, as to whom belongeth the kingdome of God, "may or ought to be debarred from the entrance into it by "baptisme. But children of beleeving parents, who tender them "to Christ, are bid to come unto him, and to them belongeth "the kingdome of God: *Ergo* the children of beleeving parents "ought not to be debarred from the entrance of the kingdome "of God by baptisme.

This schismaticall *Anabaptist* endeavoureth to dull the edge of the argument by this answer.

ANABAP. ANSWER.

"That though Christ took these children into his arms, yet he "christened them not; neither doth he say, that to them, but "to *such* belongeth the kingdome of God, that is, innocent, "meek, and humble men, in these vertues resembling chil-"dren.

But the edge of the argument may be sharpned by this reply.

REPLY.

Joh. 4. 2. First, Christ christened none, neither men nor children, as Saint *John* teacheth us, but his disciples only. If therefore an argument drawn from his example negatively were of any force, it would conclude as well against baptizing men in riper yeares as children; for certain it is, Christ baptized neither the one nor the other.

Secondly, these children were not brought to Christ that he should baptize them, but that he should touch them, and that he did; for he layd his hands upon them, and blessed them, and his blessing them was as effectuall to their salvation as if he had christened them: for Christs grace dependeth not upon the vertue of the sacrament, but contrarily, the vertue of the sacrament upon his grace.

Thirdly, when Christ said, *to such belongeth the kingdome of God*, he necessarily included children, whom he propounds as patterns to men; and his meaning is, *to children, and to such as are so qualified as children, belongeth the kingdome of God.* If he meant otherwise, his reason had been of no force, *suffer children to come unto me, and forbid them not*, because to men in riper yeares (that are humble and innocent like infants) *belongeth the kingdome of God.* What is the innocencie or humilitie of men in riper yeares that can make profession of their faith to children? Or what are they advantaged thereby, that for this qualification in them infants and sucklings should be brought to Christ? The coherent sense therefore must needs be this, *Bring little children to me, for to them*, and such as are like them, *belongeth the kingdome of God.*

Fourthly, they who have their agents in heaven certainly belong to that kingdome; but the children of the elect have their agents
Mat. 18. 10. in heaven: for Christ saith, *their Angels continually behold the face of my father which is in heaven.* The children of the godly must either belong to the kingdome of God or the kingdome of Satan; and when they die, either goe to life eternall, or into everlasting torments: there is no third place after this life; either to heaven they must, or hell: if to heaven as belonging to the kingdome of God, why is the gate of entrance into it lockt up against them here? if to hell, then all the children of the faithfull that die before

they

they can make actuall profeſſion of their faith, even thoſe ſweet babes which ſuffered in Chriſts quarrell, and were butchered by *Herod*, whoſe feaſt the Church hath celebrated for 1300 yeares at leaſt, are to be deemed in the ſtate of damnation, which is a moſt uncharitable and damnable opinion. See more of this argument, and the vindication thereof. *Supra artic. 2. arg. 7.*

Secondly, whereas they who ſtand for the baptizing of children, plead for them after this manner: " *Omnes fœderati ſignandi*, All " that are compriſed within the Covenant have a right to the " ſeal thereof: But the children of beleevers are compriſed with- " in the Covenant, both as it was firſt drawn, *Gen.* 17. 7. and " after exemplified, *Eſay* 59. 21. and *Acts* 2. 39. Therefore the " children of the faithfull have a right to the ſeal, to wit, bap- " tiſme.

This refractorie *Separatiſt* endeavours to wring this weapon out of our hands by a double anſwer.

ANSWER.

" Firſt, that by ſeed in thoſe promiſes is meant the poſteritie " of the faithfull, not ſucklings or infants.

" Secondly, that the promiſe ſpoken of in the *Acts* is not of ad- " miſſion into the church, or remiſſion of ſins by baptiſme, but of " extraordinarie gifts there mentioned; namely, the gift of hea- " ing, and of tongues, and revelations both by viſions and " dreams.

But they may take falſe hold of this weapon by this replie.

REPLY.

Firſt, that the word uſed in the *Acts*, τέκνα, ſignifieth off-ſpring or thoſe that are begotten of us, and is as appliable to children as to men in years.

Secondly, in the word *ſeed* uſed in *Geneſis* and *Eſay* children are neceſſarily implyed; not only becauſe all the poſteritie of the faithfull that live in riper years were children, but becauſe millions of them dye in their infancie before they come to mans eſtate; and dare any exclude them all out of the covenant?

Thirdly, by ſeed in *Geneſis* it may be demonſtrated that infants & ſucklings were neceſſarily underſtood as well as men in riper yeares;

for infants by Gods command received the seal of the covenant, to wit, circumcision; and the children of the faithfull under the Gospell are as capable of baptisme, as the children of the *Jews* were under the law of circumcision: neither did Christ by his comming contract the bounds of the church, but very much enlarged them.

Fourthly, though in the second of the *Acts* there is mention made of the extraordinare gifts of the spirit, *v.* 4. 17. Yet the promise we insist upon *v.* 39. is not meant of those extraordinarie gifts; for, not all of the seed of *Abraham*, much lesse all that were called of the *Gentiles*, received these extraordinarie gifts, but verie few in comparison, and that in the plantation of the Gospell, and for a few years or at most ages after, whereas the promise which the Prophet here speaketh of was to be accomplished in all. *To you* (saith S. *Peter*) *is the promise made, and to your children, and to all that are afar off, even as many as the Lord our God shall call*: but all that God called to the knowledge of the Gospell could not speak with strange tongues, nor miraculously cure diseases, neither had they the gift of prophesie; what then? Was the promise there spoken of made to the *Jews* and their children, and all the *Gentiles* whom God had vouchsafed to call? namely, the promise of salvation. *v.* 21. *Whosoever shall call upon the name of the Lord, shall be saved*; *and the gift of repentance*, *and* remission of sins by baptisme mentioned. *v.* 38. *Repent, and be baptized every one of you in the name of the Lord Jesus, for remission of sins.*

Thirdly, whereas they who are wel-affected to childrens baptisme draw an evidence thereof even from the *cloud*, mentioned 1 *Cor.* 10. 2. after this manner:

" This truth answereth the type, but children were baptized in " the type, when they were baptized in the cloud and in the sea, as " *Israel* passed out of *Ægypt* into the wildernesse.

" *Ergo*, children ought now to be baptized in the truth.

This sworn enemie of childrens Christendom goeth about to blot and deface this evidence by scribling upon it, " that the bap- " tizing in the sea, and the cloud the Apostle speaketh of, was an " allegorie and an allusion, not any type or figure from whence a- " ny substantiall argument might be drawn for childrens bap- " tisme.

But

But if we ſcrape away his ſcribling, we may read a clear evidence for the lawfulneſſe of childrens baptiſme.

REPLY.

For firſt, it is confeſſed on all hands, and may be collected from the ſacred ſtorie, that the *Iſraelites* took all their children with them out of *Egypt*, and that they together with their parents paſſed through the red ſea, (which was an embleme of Chriſts blood, in which the ſpirituall *Pharaoh* and all our ghoſtly enemies are deſtroyed) and that they were waſhed and ſprinkled as well as their parents with the water of the ſea, and that which dropt from the cloud: and S. *Paul* addeth, *v.* 6. that all thoſe things were types, τύποι ἡμῶν γενέσθαι, and that as the Apoſtle ſaith, *They and we ate the ſame ſpirituall bread*, v. 4. *and drank of the ſame ſpirituall rock, and the rock was Chriſt*: ſo he might have ſaid, that they were all baptized in the water of the cloud, and in the ſea, and that water ſpiritually was Chriſts blood; for ſo the ancient Fathers teach us to ſpeak. * S. *Hilarie* in *Pſal.* 67. *They were all under the cloud, and were drenched with Chriſt, the rock giving them water.* * And *Leo*, likewiſe the *ſacraments were altered according to the diverſitie of the times, but the faith whereby we live in all ages, was ever one.* * And S. *Auſtine* yet more fully, *theſe things were ſacraments in outward tokens diverſe, but in the things tokened all one with ours.* And *the ſacraments of the old law were promiſes of ſuch things as ſhould afterward be accompliſhed: our ſacraments of the new law are tokens that the ſame promiſes already are accompliſhed.*

* *Omnes ſub nube fuerunt & Chriſto, aquam petra præbente potati ſunt.*

* *Leo de nat. dom. ſerm.* 3. *Myſteria pro temporum ratione variata ſunt, cum fides qua vivimus nulla fuerit ætate diverſa.*

* *Aug. in Johñ. tract.* 26. *Sacramentalia fuerunt in ſignis diverſa, in rebus quæ ſignificabantur paria.*

Aug. con. Fauſt. l. 19. *c.* 14. *Illa futurum promiſſionum rerum complendarum, hæc ſunt indicia completarum.*

Fourthly, among many other arguments brought for the juſtification of the practice of the Chriſtian church in the baptizing infants, that paſſage of the Apoſtle 1 *Cor.* 7. 14. is much inſiſted upon, (*For the unbeleeving husband is ſanctified by the wife, and the unbeleeving wife is ſanctified by her husband; elſe were you children unclean, but now are they holy*) & that for verie good reaſon. For the Apoſtles argument concludes, that ſome holineſſe redounds to the children by the unbeleeving wives cohabition with her husband, being

being a beleever; or of the unbeleeving husband with a wife that is a Christian. Now the question is, whether inward *holinesse* or outward, that which some call *federall holinesse*, the Apostle cannot mean inward holinesse; for the beleefe of the father or mother cannot infuse or produce such holinesse in the infant: and if the Apostle speak of this outward or federall holinesse, and his meaning is, that the unbeleeving wife is so farre sanctified to her husband, as to bring forth a holy seed to him, that is, children belonging to the common-wealth of *Israel*, and having a title to the covenant of grace; then undoubtedly the children of beleevers ought to receive the seal of that covenant, to wit, baptisme.

To avoid this inference, and defeat the whole argument, this *Anabaptist*, with his fellow *Barbar* coyneth a new holinesse never heard of in scripture, and withall corrupteth the Apostles text with this absurd glosse.

ANSWER.

" Because the unbeleeving wife is sanctified to her beleeving " husband, therefore her children are holy, that is, lawfully " begotten, not spurious, not bastards.

REPLY.

A bastard exposition, repugnant both to the text and the scope of the Apostle, as I have declared before in part *Article* 2. *Argument* 8. whereunto may be added these important considerations.

First, holinesse in Scripture is no where taken for legitimation; they may be holy whose birth was yet not legitimate, and their birth legitmate who are far from holinesse.

Bastardie, though it be a fruit of uncleanesse in the parents, and a blemish to their children in their reputation, yet it maketh not them unclean, nor federally unholy: that is, such as belong not to the covenant of God, for *Pharez*, *Zarah*, *Jephthah*, and other base-born among the *Jews* were circumcised, and reckoned among the people of God.

Secondly, if the Apostle meant no more by holinesse but legitimation, he had no way resolved the *Corinthians* scruple, which was, whether according to the law of God, and the example of the *Israelites* in the dayes of *Ezra*, they were not to put away their unbeleeving

unbeleeving wives and children: the Apostle answereth no, because their children begotten & born by them should be no bastards, as they expound the word holy. This answer could give them no satisfaction at all, for the children that were born or begotten by the *Jews*, who had married strange wives in the days of *Ezra* were not bastards, being born in wedlock, yet they were commanded to put them away and their mothers.

Such marriages were then forbidden, yet were they marriages and not nullities.

Thirdly, that cannot be the meaning of the Apostle which implies untruth, for the Apostle wrote inspired by the Spirit of truth; but it is not true, that all those children are unclean, that is, as they interpret, bastards, that come of unbeleeving parents: for though either or both the parents were infidels, yet, if the children were begotten & born in lawfull wedlock, they were no bastards; & noman doubteth but there may be lawful wedleck between infidels. For marriage is *de jure naturæ*, and adulterie among the heathen was a crime; but if the heathen marriages were no marriages, then there could be no adulterie among them, for adulterie is the defiling of the marriage bed.

Lastly, the main scope of the Apostle in this place was to perswade the beleevers among the *Corinthians* to cohabit with their wives that were willing to live with them, though they were yet unbleevers: not only becaus they might conceive good hope of their conversion by their loving and Christian conversation with them, but becaus thereby their children should acquire some *holinesse*. But if the children of beleeving parents should not be admitted to the communion of Saints, and congregation of the faithfull by baptisme, their children should gain nothing by their fathers or mothers faith, but rather lose. For if they remained still in their Judaisme, not beleeving in Christ: yet their children were to receive the outward seal of the covenant, to wit, circumcision, whereby they were reckoned among Gods people, and had such outward federall holinesse as that sacrament might give them. Sith therefore this glosse of the *Anabaptists* no way agreeth with the scope and intention of the Apostle, nor with the truth it selfe: it remaineth that we admit of that interpretation which the best of the ancient and latter Expositors give of the text; to wit, (the unbeleeving husband is so far sanctified by the faith of the wife, and the unbeleeving wife by the faith of her husband) that their children thereby are entitled to the covenant of grace;

and therefore the Miniſters of God have a good ground and warrant to adminiſter baptiſme unto them, which is the ſeal of their entrance into that covenant.

ARTIC. 3.

Concerning ſet forms of prayer.

ANABAPTIST.

NO ſet or ſtinted forms of prayer ought to be uſed in publike or private; but all that pray ought to pray by the ſpirit in a conceived form, variable according to ſeverall occaſions.

THE REFUTATION.

Though we condemn not all conceived, or *ex tempore* prayer, eſpecially in private, when we lay open our wants to our Father in ſecret, and rip up our conſciences before him: yet ſet or ſtinted forms of prayer in publike are not only warrantable by Gods Word, and verie profitable, but in ſome caſe neceſſarie.

ARGUMENT I.

What God appointed in the old teſtament, as appertaining to his ſubſtantiall worſhip, it being no part of the abrogated rites of the ceremoniall law, may and ought to be obſerved by us under the Goſpell.

But ſet forms of bleſſing, thankſ-giving, and prayer, were appoynted by God in the old teſtament, and are no types and figures of Chriſt, nor parts of the ceremoniall law.

Ergo, they may and ought to be obſerved by us under the Goſpell.

Of the *major* or firſt propoſition there can be no doubt, for that cannot be evill whereof God is the author; and though the rites and ceremonies are different, yet the ſubſtance of Gods worſhip is the ſame, both under the law and under the Goſpell. The aſſumption or *minor* propoſition is confirmed by the expreſſe letter of theſe texts, *Numb.* 6. 23. 24. 25. 26. *Speak unto Aaron*

and

and his ſons, ſaying, on this wiſe ye ſhall bleſſe the children of Iſrael; ſaying unto them, the Lord bleſſe thee, and keep thee, the Lord make his face ſhine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace. And *Deut.* 26. 5. *And thou ſhalt ſpeak, and ſay before the Lord thy God, a Syrian readie to periſh was my father, and he went down into Ægypt, and ſojourned there with a few, and became there a nation, great, mightie, and populous, &c.* And *Hoſea* 14. 2. *Take with you words, and turn to the Lord, and ſay unto him, take away all iniquitie, and receive us graciouſly, ſo will we render the calves of our lips.* And *Joel* 2. 17. *Let the Prieſts, the miniſters of the Lord, weep between the porch & the Altar, and let them ſay, ſpare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them, wherefore ſhould they ſay among the people, where is their God?*

ANABAP. ANSWER.

The formes mentioned in holy Scripture were compoſed by thoſe that were prophets, and immediatly inſpired by the holy Ghoſt, ſuch are not the compoſers of our liturgies; and therefore the argument will not follow from the one to the other.

REPLY.

Firſt, the queſtion is not now, whether we ought to uſe no form but ſuch as is immediately inſpired by the holy Ghoſt, but whether ſet or ſtinted formes, either inſpired or not inſpired, may or ought to be uſed in the church: that they may, we prove by Gods own command, which muſt not be reſtrained to prayers immediately inſpired, and dictated by the holy Ghoſt; for then none ſhould pray but Prophets: and by that reaſon as none that are not immediately inſpired might uſe ſet forms of prayers, ſo neither conceived or *extempore* prayers.

Secondly, though none now pray by immediate inſpiration, yet we have now *the ſpirit of ſupplication*, and we pray by the aſſiſtance of the holy Spirit; and if our prayers in matter and form are agreeable to Gods word, they are acceptable unto him: and they cannot be unacceptable unto him *hoc nomine*, for that they are delivered in ſet formes, becauſe God himſelf was the firſt author of them, and hath left them in ſcripture for our direction and imitation.

Thirdly, in our *Liturgies* a great part of the formes of prayer and thanksgiving used by us are formes composed by prophets immediately inspired by the holy Ghost, as namely, the *Lords Prayer*, the *Psalmes* of *David*, the *Magnificat*, the *Benedictus*, *Nunc dimittis*; and the close of all our prayers, *The grace of our Lord Jesus Christ*, &c. Why then doe they not at the least joyn with us in rehearsing these set formes? If these may be rehearsed without quenching or restraining the Spirit, why may not others also framed according to these patterns?

ARGUMENT II.

"Whatsoever the prophets and saints of God practised in the substantiall worship of God under the law, may and ought to be a president for us.

But they used set or stinted forms of prayer and thanksgiving:

Ergo, their practice may and ought to be a president for us.

The *major* or first proposition needs no proof, because the substance of Gods worship is the same under the Law and under the Gospel, and what the prophets and holy men of old did or spake, they did or spake as they were moved by the holy Ghost, 2 *Pet.* 1. 21. The assumption or *minor* is abundantly proved by manifold allegations out of the old Testament, as namely, *Numb.* 10. 35, 36. *And it came to passe, when the Ark set forwards, that Moses said, rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee; and when it rested, he said, Returne, O Lord, unto the many thousands of Israel:* and 1 *Chron.* 25. 6, 7. *All these were under the hands of their father for song in the house of the Lord, with Cymbals, Psalterie, and Harps for the service of the house of God, according to the Kings order to Asaph, Jeduthun, and Heman: so the number of them with their brethren that were instructed in the songs of the Lord was* 288. And 2 *Chron.* 29. 30. *Moreover, Hezekiah the king and the princes commanded the Levites to sing prayses to the Lord with the words of David and of Asa the Seer, and they sang prayses with gladnesse.* The words of *David* are those which are extant in the book of *Psalmes* under the name of *David*; the words of *Asa* are comprehended in those *Psalmes* which bear this title, *A Psalme of Asaph*, as namely, *Psal.* 73, 74, 75, 76, 77, 78, 79, 80, 81,

From the 1. *Psal.* to the 72. where we read, the prayers of *David* the sonne of *Jesse* are ended, v. 20.

81, 82, 83. and *Ezra* 9. 5, 6. *I fell upon my knees, and spread out my hands unto my Lord, my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God, for our iniquities are increased over our head, and our trespasse is grown up unto the heavens, &c. usque ad finem capitis.* And *Psal.* 92. the title is, *A Psalme or song for the Sabbath day*: and *Psal.* 102. the title is, *A prayer for the afflicted when he is overwhelmed and poureth out his complaint before the Lord.* From *Psalme* 119. to 134. all the *Psalmes* are intituled *Songs of degrees*: they are fifteen in number, answerable to the fifteen steps between the peoples court and the priests; and they were so called, as the *Jewish Rabbines* observe, because these fifteen *Psalmes* were sung in order as the priests went up those fifteen steps. Hereunto we may adde a passage out of the *Samaritan* Chronicle; *Postea mortuus est Adrianus, cujus Deus non misereatur* &c. *The high Priest living in that time in the year of the world 4713. by their accompt took away that most excellent book that was in their hands, even since the calm and peaceable times of the Israelites, which contained those songs and prayers which were ever used with their sacrifices, for before every of their severall sacrifices they had their severall songs still used in those times of peace; all which accurately written were transmitted to the subsequent generations from the time of the Legat* MOSES *untill this day by the ministerie of the high Priest.* Long after *Moses*, in the dayes of *Ezra*, set forms of prayer were prescribed and used in the Synagogue of the *Jews*, whereof *Maimonides* yeelds this reason; *Ut preces indifferorum non minus perfecta forent quam preces viri utcunque lingua diserta. Vid. Selden Comment. in Eutychium Patriarcham.*

See *Thorndike* of the service of God in religious assemblies, *chap.* 7. *p.* 226.

ANABAP. ANSWER.

It cannot be denied, that in the time of the old Testament set and stinted forms were used, but the case is different with us; for under the Gospel we have more light of knowledge and many speciall gifts of the Spirit which they had not: they were in their non-age, and as children used these forms like testra's, which they that can read perfectly cast away; or as those that learn to swim make use of bladders, which they put from under them after they can swim of themselves securely.

REPLY.

First, though it must be confessed on all hands, that we have under the Gospel more clearer light of knowledge then the *Jews*

under the Law: for as S. *Ambroſe* ſaith excellently, *Umbra in lege, imago in evangelio, veritas in cœlo*; and though we excell them in other gifts of the Spirit, yet they wanted not the *Spirit of ſupplication* mentioned *Zach.* 12. 10. *I will poure upon the houſe of David and the inhabitants of Jeruſalem the Spirit of grace and ſupplication:* it was not therefore for want of the Spirit, that they uſed ſet forms.

Secondly, let it be noted, that *Moſes* and *David*, and other prophets both preſcribed and uſed ſet forms, who no doubt could and did pray by the Spirit in a more excellent manner then any now adayes can, yet they commended and uſed ſet forms.

Thirdly, if this had been an errour in the *Jewiſh Liturgie*, or publique Service, that they uſed ſtinted forms, undoubtedly Chriſt or his Apoſtles would have ſomewhere reproved this, as they doe other errours that crept into that Church: but they are ſo farre from reproving this practice, that they rather confirm and eſtabliſh it, as you ſhall ſee in the next argument.

Argument III.

Whatſoever Chriſt commanded, and the Apoſtles practiſed, ought to be retained among Chriſtians.

But we have Chriſts command and the Apoſtles practice for ſet and ſtinted forms of prayer.

Ergo, they ought to be retained in the Chriſtian church.

Of the *major* or firſt propoſition it is impietie to doubt; for there was a Voyce heard from heaven, ſaying, *heare him:* he cannot miſ-lead us, for he is *the Way*; nor deceive us, for he is *the Truth:* and if *Pythagoras* ſchollars bare ſuch a reverent reſpect to their maſter, that his αὐτὸς ἔφα, *ipſe dixit* ſealed up their lips, and ſtopt their mouthes from contradicting what his bare word had ratified; how much more reverence owe we to the words of our Lord and Maſter, who hath not only the *words of eternall life*, but is himſelf the *word of God*, or rather *God the word?* The aſſumption is proved out of *Math.* 6. 9. *After this manner therefore pray ye. Luke* 11. 2. *When ye pray, ſay,* &c. *Luke* 15. 18, 19. *I will riſe and goe to my father, and ſay, Father I have ſinned againſt heaven and in thy ſight, and am no more worthy to be called thy ſonne. Math.* 26. 39. *O my father, if*

Joh. 6. 68.

it

it be poſſible, let this cup paſſe from me: and *v.* 44. *and he left them and went away again, and prayed the third time, ſaying the ſame words.* And *Io.* 17. 11. 21. *that they all may be one as thou father art in me, and I in thee.* And *Rom.* 16. 24. 1 *Cor.* 16. 23. 2 *Cor.* 13, 14. *Gal.* 6, 18. *Eph.* 6. 24. *Phil.* 4. 23. 1 *Theſſ.* 5. 28. 2 *Theſſ.* 3. 18. *Heb.* 13. 25. *Revel.* 22. 21. *The grace of our Lord Jeſus Chriſt be with you all. Apoc.* 4. 11. *Thou art worthy, O Lord, to receive glory and honour:* and *c.* 5. 12. *worthy is the Lamb to receive power,* &c. *c.* 15. 3. *they ſang the ſong of Moſes the ſervant of God,* viz. *the ſong ſet down Exod.* 15. 1. In theſe paſſages of the new Teſtament we have ſet forms of prayer ſomewhere commanded, ſomewhere commended, ſomewhere uſed, ſomewhere reiterated, and all inſpired by the holy Ghoſt; and therefore certainly the uſe of them can be no quenching of that holy Spirit, whom we feel to inflame our hearts in the rehearſing theſe ſacred forms.

ANABAP. ANSWER.

The Lords prayer is expounded in Scripture, tanquam norma, non tanquam forma orationis; *as a pattern of all prayer, not as a prayer; it is ſcripture, and therefore not to be uſed as a prayer: in prayer we are to expreſſe our wants in particular, and the graces which we deſire in this prayer are only propounded in generall.*

REPLY.

Firſt, Chriſt delivered the *Lords Prayer* at two ſeverall times, and upon ſpeciall occaſions; in the former he commands it as a pattern and rule of all prayer, ſaying, *pray after this manner:* but in the latter, he enjoyneth it to be uſed a prayer: in the former he ſaith, *pray thus;* in the latter, *pray this,* or, *when ye pray, ſay our Father;* and ſurely not only all the ancient fathers who have commented upon this prayer, as (*a*) *Tertullian,* (*b*) *Cyprian,* (*c*) *Cyrill* of *Jeruſalem,* (*d*) *Ambroſe,* (*e*) *Gregorie Nyſſen,* (*f*) *Jerome,* (*g*) *Chryſoſtome,* (*h*) *Auguſtine,* (*i*) *Caſſian,* (*k*) *Petrus Chryſologus,* (*l*) *Bernard,* (*m*) *Innocentius,* (*n*) *Theophylact.* (*o*) *Euthymius,* (*p*) *Bede,* &c. but alſo all the the reformed churches, who conclude their prayers be-

a *L. de orat.*
b *In ſerm. 6.*
c *Catec. 5. Myſtagogica.*
d *L. 5. de ſacram. c. 4.*
e *In 5. orationibus de orat. Dom.*
f *In comment. ad c. 6. Math. Johan.*
g *In comment. ejuſdem capitis, & in homil. l. de orat. dom.* h *In epiſt. 121. ad Probum. c. 11. in Enchir. c. 151. l. 2. de ſerm. dom. mont. c. 8.* i *Collat. 9. c. 18. & ſequentibus.* k *Serm. 67. & ſequent.* l *Serm. 6. de quadrageſ.* m *L. 5. de Myſt. miſſæ, c. 17. in Com. in c. 6. Mat. & Lu. 11.* o *Idem.* p *Idem.*

fore-

fore their Sermon or after with this prayer, conceive that it ought not only to be set before us as a pattern when we pray, but also to be used as a prayer. Neither are the reasons to the contrarie of any weight: for though it be Scripture, that doth not conclude it to be no prayer. For the prayers of *Moses*, *Hannah*, *Deborah*, *Solomon*, *David*, and *Paul*, are set down in holy Scriptures, and are part of the inspired oracles of God, yet they cease not to be prayers; and though in the Lords Prayer all the particular wants of Gods children are not expressed, * yet the main wants and principall graces are expressed, to which the other may be with great facilitie added by our selvs, and referred to the proper heads in the Lords Prayer.

* See *William Perk.* upon the Lords Prayer, *pag.* 347.

Secondly, *hon suo jugulamus gladio*, we may give them a wound with their own *dudgeon dagger*, for if they grant it to be the pattern of all Prayers, it followeth that it is the perfectest of all prayers; and certainly if we may use prayers of our own, which are more imperfect, much more may we use this which is a most absolute and perfect one. If a Scrivener set a most perfect copie, and therein comprise in certain sentences not only all the letters of the Alphabet, but all the combinations and conjunctions of them, none doubteth but that the schollers may both write other sentences according to that pattern, and in the first place write those verie sentences in the copie, & endeavour to come as near as they can to the originall. Such is the Lords Prayer, a perfect copie to write by, comprising in it all things needfull for a Christian to pray for: first therefore we are to write it, and then to write after it, and correct our writing by it; and though we speak with the tongue of men and Angells, yet certainly our prayers cannot be so acceptable to God as when we tender them unto him in his Sons own words. For this end saith that blessed Martyr S. *Cyprian*, Christ vouchsafed to leave us this incomparable forme of prayer, that whilst in prayer to the Father we read or say by heart what his Son taught us, we may the sooner and easier be heard.

De orat. dom. quisecit vivere, docuit & orare, ut dum prece & oratione quam filius docuit apud patrem loquimur, facilius audiamur; agnoscit filii sui verba, cum precem fatimus.

ARGU-

ARTICLE IV.

What the Christian church hath generally practised in all ages and places in the worship of God, ought not to be thought erroneous or swerving from the rule of Gods word.

But the Christian church generally in all ages, and in all places hath made use of publike, set, and sanctified forms of prayer, as appeareth by the Liturgies yet extant, whereof some bear the names of the Apostles, as S. *James* and S. *Peter*; some of the Greek fathers, as that of *Chrysostome*, and S. *Basil*; some of the Latine fathers, as *Ambrose*, *Gregorie*, and *Isidore*, &c. *Ergo*, set forms of prayers are not erroneous, or swerving from the rule of Gods word.

ANABAP. ANSWERS.

First, that this is no better then a popish argument drawn from antiquitie and universalitie.

Secondly, that these Liturgies are Apochryphall: and though in latter times the use of Liturgies came in, yet the purer and more ancient times used no such crutches to support their lame devotion; for Justine Martyr *in his second apologie affirmeth, that the chiefe minister sent up prayers to God, both private, which is interpreted, according to his ability, or gifts of ex-tempore prayers; and* Tertullian *in his apologie saieth, that the Christians needed no monitor in their prayers (as it were) to chalk the way before them in a set forme, because they prayed by heart.*

C. 30. *Sine monitore, quia de pectore oramus pro imperatoribus.*

REPLY.

First, the *Papists* pretend to antiquitie and make idle brags of universalitie; but in truth they have neither. An argument drawn from a shadow of truth vanisheth like a shadow, but an argument drawn from a true bodie is substantiall.

As I have shewed elsewhere, *lib. cui titulus*, Romes Ruine.

Secondly, the strength of the argument lieth not in bare antiquitie, and the universalitie of this practice, for we know many errors are ancient, and some abuses verie far spreading, but in the nature and condition of the Catholike Christian church, to whom

Mat. 28. 20. Joh. 13. 16. 1 Tim. 3. 15. Christ hath promised his *perpetuall presence*, and the *guidance of his Spirit into all truth*; in which regard the Apostle stileth it the *pillar and ground of truth*. For howsoever particular churches may erre in faith and maners, and the representative Catholike church in the most generall Councells hath sometimes grossely mistaken error for truth, and Idolatrie for true religion; yet the universall church taken formally for the whole companie of beleevers, hath ever been kept by vertue of Christs promise from falling into any dangerous errour, especially for any long time. Mat. 16. 18.

Thirdly, Because they except against the Liturgies found in the writings of the ancient fathers; in which, though I grant there are some prints of noveltie, yet there are foot-steps also of true antiquitie: I will wave them for the present, and by other good testimonies prove the constant and perpetuall use of Service, or Common-Prayer-Books.

Prof. Liturg. Latinis & Græci pontifices multa deinceps in suis liturgiis quas jam inde ab Apostolis acceperunt pro re nata vel immutarunt vel addiderunt.

To begin with the first age, from the ascension of our Lord to a hundred years, *Victorius Sciaticus Maronita*, in his preface to those three Liturgies he put forth, saith, that the *Bishops, both of the Eastern and Western churches made some alteration upon good ground in those Liturgies which they received from the Apostles.* If this mans credit cannot carrie so great a cause; yet certainly *Hegesippus* his testimonie, a most ancient writer, bordering upon the Apostles time, ought not to be slighted, who writeth of S. *James*, chosen Bishop of *Jerusalem* by the Apostles themselvs, that in regard of a form of Service, or Common-Prayer-Book made by him for the use of the church of *Jerusalem*, he was stiled *Jacobus Liturgus*.

Justin. Apol. 2. κόπτει τὰς κεφαλάς. In the second age, *Justine Martyr*, in his second apologie, which he wrote to *Antoninus* the Emperour, acquainteth us with the practice of the Christians in his time, which was to meet everie Sunday, and in their Assemblies to read select places of Scripture, hear Sermons, and sing *Psalmes*, and after the *reverend*, Priest or chief Minister had made an end of his conceived prayer, to offer up, make, or say Common-Prayers unto God. It is true, as it is alledged, that he prayed by himself, ἐκ δυνάμεως, with all his might, that is, in the best manner he could, or with all fervencie of devotion, as the *Rabbins* say, that *he that pronounceth* Amen *with all his might openeth the gates of Eden*. This expression in the Greek will

will not conclude that the chief Minister in those dayes prayed *ex tempore*: for it may truly be said of them, who in the Universitie and at Court pen their prayers most accurately, that they pray ἐσὶ δύναμις, with all their strength of wit, memorie and affection. Yet if it were granted, that the Preacher (in *Iustine Martyrs* time) might make a short prayer before his Sermon *ex tempore*, yet certainly he read other set forms of Prayer, which are called κοιναὶ εὐχαὶ, *Common Prayers*, and distinguished from that which he delivered alone by himself by way of preface to his Sermon or Homilie.

In the third age, we meet with εὐχὰς προσαχθείσας, *prescribed prayers*; and *Tertullian* in his apologetick gives us the moulds or heads of the publike prayer then constantly used; saying, *our prayer for all our Emperors is, that God would vouchsafe to grant them a long life, a happy reign, a safe Court, valiant armies, faithfull counsellors, a good people, & a quiet world.* Yea, but say the *Anabaptists*, they said this prayer *de pectore*, *out of their breste*; and *sine monitore, without any guide or remembrancer, or prompter*, and therefore by an *ex tempore* facultie. This will not follow, they mistake much the matter, for this monitor *Tertullian* speaks of was a kind of *Nomen-clator* who kept a Catalogue of their numerous heathen deities, to whom those *Paynims* prayed upon speciall occasions, and directed them to whom and for what to pray, lest they should commit any absurditie in their prayers, in praying to *Ceres* for wine, and to *Bacchus* for corn. Such monitors or prompters the Christians needed not who prayed to one God only, and not a prayer suggested by others, but premeditated by themselvs, and first spoken in their heart before it was uttered by the mouth, according to that of the *Psalmist*, *My heart is enditing a good matter, my tongue is the pen of a readie writer.* To pray then *de pectore* in *Tertullians* sense is no more then ἀποστηθίζειν, to *say without book*, or *pray by heart*, or *from the heart*, whose seat is in the brest.

Orig. l. 6. cont. Cel.

Tert. apol. c. 30. Precantes sumus pro imperatoribus vitam prolixam, imperium securum, domum tutam, exercitus fortes, senatum fidelem, populum probum, orbem quietum.

45. 1.

S. *Cyprian* flourished in this age, about the year 250. in whose writings (which S. *Ierome* affirmeth to have been *sole clariora*, as *illustrious and well known in the Christian church as the beams of the sun*; or, as he speaketh hyperbolically, *brighter then they*.) We find some short forms of prayer at this day in use, both in the *Roman Missall*, and our book of Common-Prayer; as namely *sursum corda, & habemus ad Dominum, lift up your hearts*, and *we lift them up un-*

Hieron. cat. viror. illust.

Magdeburg. Cent. 4. Formulas quasdam precationum sine dubio habuerunt.

to the Lord, &c. Upon which passages and the like, the Centuriste writers, who have gathered all the harvest of antiquitie, and have scarce left gleaning for any other, truly inferre, that in this blessed Martyrs dayes out of all peradventure they had certain set formes of short prayers and responds.

Hist. Eccles. l. 4. c. 19. μεμελετημένη εὐχήν.

In the fourth age Eusebius writeth, that the most religious Emperour Constantine the great commanded all his subjects to keep holy the Lords day, and on it to send up to God with hearty and unanimous devotion an elaborate or studied form of prayer, penned as it seemeth for the purpose, as to give God thanks for the great and miraculous victories he gave him over all the tyrants that persecuted the church; so to pray to God to perfect the great work he had begun by him, to propagate the Gospell through the whole world, and reduce all that were subject to the Roman state to the obedience of faith. Besides this prayer penned by some Bishop, the same Historian writeth, that the Emperour himself made a speciall prayer, which he commanded the Souldiers to say every day in the Roman tongue.

Euseb. lib. Formulam precandi ipse omnibus militibus præscripsit.

Concil. Laod. c. 18. τὸν λαὸν μὴ ἰδιωτικὰς εὐχὰς & Can. 55. οὐ δεῖ ἰδιωτικὰς φωνὰς λέγεσθαι ἐν ἐκκλησίᾳ.

In this age also the famous Councell at Laodicea was held, which hath left us diverse Canons like so many golden rules both to regulate our devotion, and rectifie our lives; and among these for one, that every morning and evening the same service or form of prayer should be used: and because some even in this verie age adventured to make use of their ex tempore gift of prayer, at least read or said some private prayer conceived by themselvs in stead of the publike form, the Milevitan Councell provideth against this abuse by a speciall Canon, which carrieth this tenor: It seemed good to the reverend fathers met in this Synod, to appoint, that those prayers or orisons which were devised, or at least allowed by that Councell, should be used by all men and no other, lest peradventure something through ignorance or want of care might be uttered in the church, that might not well agree with the Catholike faith. The occasion of this Canon was the over-weening conceit that some Bishops had of some prayers devised by themselvs, which they obtruded to the

* Can. Milev. 12. Placuit ut preces vel orationes quæ probatæ fuerint in concilio ab omnibus celebrentur, nec aliæ omnino dicantur in ecclesia, nisi quæ a prudentioribus traditæ & compositæ in synodo fuerint, ne forte aliquid contra fidem, vel per ignorantiam vel per minus studium sit compositum. Balsamon Annot. in concil. οὐ δεῖ τινας ἐν ταῖς ἰδίαις εὐχαῖς ἐρεῖν τι ψεῦδος ἢ ἀσεβές.

church

church in stead of the publike prescript form; whereby it appears, that in those dayes that libertie was not permitted to any reverend or ancient Bishop which now everie punie minister taketh to himself, to adde or leave out, or change what he thinketh good in the Book of Common-Prayer established by the church, and ratified by Act of Parliament.

About the end of this age, or the beginning of the next, *Basil*, *Ambrose*, and *Chrysostome* framed Liturgies to be used in their Diocesses, yet extant in their works and *bibliotheca patrum*, though with some interpolation. And S. *Augustine* in his seventh *Tome* consisting of many excellent treatises against the *Pelagians*, produceth divers passages out of the Common-Prayer then used by the church to convince those hereticks of the noveltie, as well as falshood of their tenets. For notwithstanding that the *Pelagians* were furnished with many testimonies of the ancient Doctors, especially of the Greek church, *qui ante exortum Pelagium securius locuti sunt*, who, *before that heresie sprang up, spake more freely of the freedome of man's free will by nature* (in opposition to the *Manichees*, who taught a fatall necessitie of sinning) then could well stand with the free grace of Christ accurately defended by S. *Austine* and his scholars; yet this learned and zealous father, being most expert in the prayers appoynted to be read in the ancientest Christian churches, out of them exceedingly confounded these upstart hereticks, and proved a full consent of antiquitie for those Orthodox tenets he propugned against all the enemies of Christs free and saving grace: and truly at this day a man may more certainly gather out of the Book of Common-Prayer, and specially the Collects used in our Liturgie, what is the judgement of the church of *England* in those points anciently questioned by the *Pelagians*, and now by the *Arminians*, then out of the Book of *Articles* or *Homilies*.

In the sixt age *Gregorie* the great and S. *Isidore* set forth offices or forms of church Service; and partly out of them, partly out of the Liturgies above mentioned, of S. *Basil*, *Ambrose*, and *Chrysostome*, partly some more ancient, attributed to the Apostles and Evangelists themselves, all the famous and known churches of the Christian world have their ἐκκλησιαστικὰς, λειτουργίας, & πατρικὰς, *missas*, & *officia*, services, or Books of Common-Prayer compiled, which they use at this day; and as most of the reformed churches have, so the

most learned and judicious *Calvin* wisheth all might have; *Concerning a forme of prayer and ecclesiasticall rites, I very well like that it be certain and constant one, from which the Pastors of the Church may in no wise depart or varie.*

Calv. ep. quod ad formam precum & rituum ecclesiæ, valde probo ut certa illa extet a qua pastoribus in sua functione discedere non liceat.

ARGUMENT V.

Those prayers which all in the kingdome are perpetually bound to use ought to be approved by the whole church or kingdome: for such prayers especially ought to be made in faith, and care taken that nothing be in them repugnant to sound doctrine.

But such prayers cannot be *ex tempore* ejaculations, or sudden conceptions of every private Pastors brain, opinion, or fansie.

Ergo, they must be penned forms examined by Gods word, and publiquely printed, that all may know what they are, and may confidently goe along with the Minister, and without any scruple of conscience say *Amen* to the prayers; which they cannot doe to such unwarranted immethodicall, inconsequent, nay, hereticall, schismaticall, and seditious prayers, as many of our *ex tempore Enthusiasts* deliver, especially on fast-dayes, with infinitie of tautologies and vain repetitions, to the great scorn and scandall of our religion.

ARGUMENT VI.

There ought to be publique prayers not only on the Lords day, but on the week-dayes also, upon speciall occasion, in every church or congregation of the saints: for prayer is the Christians dayly sacrifice, from which those houses of God ought to take their denomination, *domus mea domus orationis vocabitur, my house shall be called the house of prayer; domus orationis, non oratiorum*: not a house of sermons, though such there to be made; nor a house of sacraments, though there to be administred; nor a house of *Psalmes*, though there to be sung; but a *house of prayer*, as the principall and chief and most necessarie dutie there to be performed: prayer may be without the other, the other cannot be without it.

Mat. 13. 21.

But

But such prayers can be no other in most churches then set forms devised by the learned of the Clergie, and approved by the State; for there is not one Minister or Curate of a hundred, especially in countrey villages, or parochiall churches, who hath any tolerable gift of conceived, as they tearm them, or *ex tempore* prayers.

Ergo, there ought to be set forms of prayer used in publique congregations.

ARGUMENT VII.

No man prayeth as he ought, who poureth not out his whole soul before God, praying as well with an entire intention as affection.

But this a man cannot doe who maketh a prolix *ex tempore* prayer in a publique congregation, by reason that he must at the same time both think upon what he speaketh, and invent also what he is to speak, in order and with good coherence unlesse he will pray absurdly and inconsequently.

Ergo, no man prayeth as he ought who comes not with a set or premeditated form of prayer into a publique congregation.

ARGUMENT VIII.

Not to speak of sudden ejaculations, which necessitie forceth or excuseth; nor of prayers in extasies and raptures, in which an elevated soul is rather passive then active. In all ordinarie prayers which we are to offer to God in the usuall and constant course of our Ministerie we must be carefull to shun all temeritie and rashnesse, and *watch in prayer with all diligence*. The pure oyle Olive of the Sanctuarie was to be beaten by Gods appointment, *Exod.* 27. 20. and the Virgins were to trim their lights, *Mat.* 25. 7. before they went out to meet the Bridegroome, and God himself rejected the blind and the lame for sacrifices. None presumeth to put up a petition to the king, which is not carefully perused before; and shall we lesse reverence the King of heaven then an earthly prince?

Eccles. 5. 1. Be not rash with thy mouth, nor let thy heart be hastie to utter a thing before God. *Mal.* 1. 8.

But temeritie and rashnesse cannot be avoided by such who speak to God *quicquid in buccam venerit*, and presume to deliver that in a publique assembly which they never thought on before.

Ergo,

Ergo, all such *extemporo* prayers ought to be forborn in publique, and the set forms of the Church retained, or found in stead of them composed with publique approbation.

Anabaptists Objections.

In inveighing against all set or stinted forms of prayer, *a vipera sumit venenum*, according to the *Latin* proverb, *he that borroweth poyson from the viper*, that is, the *Anabaptists* from the *Brownists*, who may rightly be tearmed *a generation of vipers*, because they after the manner of vipers make way to their separation, or going out from the Body of their Mother the Church of *England*, by eating and tearing her bowels. Out of their own store the *Anabaptists* furnish themselves with arguments against all set forms of prayer in generall, but they are beholding to the *Brownists* for all such objections as they make against the publique forms of prayer used in the Church of *England* in particular.

Vipera sic dicta à vi pariendo.

For the more distinct handling of the objections, being somewhat of a different nature, and for the ease of the reader, that he may more readily find a particular and punctuall solution to any such speciall objections as most stick with him, I will first propound their main arguments against set forms in generall, and both answer them and retort them, and then particularly scan what they seem materially to object against the Service-book established by law in the Church of *England*.

OBJECTIONS against set forms of Prayer in generall.

OBJECT. 1.

No worship devised by man is acceptable to God:
Set forms of prayer are a worship devised by man:
Ergo, set forms of prayer are not acceptable to God.

ANSWER.

First, a worship of God devised by man may be taken in a double sense, either for a worship wholly devised by man, without any

any precept or president in scripture; and such a worship is not agreeable unto God, but condemned in his word, under the name of *will-worship*: or for a worship in substance, prescribed by God, but in some circumstance, manner, or help thereunto devised or composed by man; and such may be and is acceptable unto God: as for example, reading scripture is a religious act prescribed by God, yet the translation of the originall into the mother-tongue, divisions of the text into chapters and verses, diverse readings, interlinearie glosses, together with the contents, and fitting them to the times and seasons, are from man. Preaching is a worship of God, yet the choyse of such a text, dividing it into parts and handling the parts in such a method, raysing doctrines and applying Uses from them, are from man, or acts wherein the Preacher maketh use of his invention, art, and judgement. Catechizing is a dutie enjoyned by God; yet to use such a form of words or method in Catechizing by questions and answers, as also the dividing the Catechisme into 52. Sections answerable to the Sundayes in the year, as we see in *Calvins* and other Catechismes, is a device and invention of man. In like manner, prayer is a dutie enjoyned by God, and a part of his substantiall worship, but the set forms are devised by man, yet according to generall rules prescribed in scripture.

Secondly, not only prayer it self, but even set forms of prayer have both precept and example in Gods word, as I proved heretofore; and therefore are not to be accounted a meer humane invention, although therein mans wit and invention be made use of.

Thirdly, this argument may be retorted upon the *Anabaptists*. Forms of prayers upon premeditation, which Preachers use before their sermons, are as well a worship of mans devising, as the set forms devised and framed by the governours of the church. But premeditated or studied prayers made by way of preface before sermons, are acceptable to God, and allowed by the *Anabaptists* themselves; *Ergo* set forms of prayer cannot be disallowed.

OBJECT. II.

None who useth a set form of prayer prayeth by the Spirit.
Every good Christian ought to pray by the Spirit, 1 *Cor.* 14. 15.
Ergo, no good Christian may use set forms of prayer.

ANSWER.

First, the Apostle in the place alledged speaketh of an extraordinarie gift of the Spirit, as appeareth by the verse immediately going before: *If I pray in a strange tongue, my spirit prayeth but my understanding is without fruit.* Now, sith those extraordinarie gifts of the Spirit are ceased, Christians are not now bound to prophesie, or *pray by the Spirit*, in the Apostles sense. This text therefore is impertinently alledged, and maketh nothing against set forms of prayers now in use in the church.

Secondly, the phrase to pray by *the Spirit*, as it is used by Divines, may admit of a double meaning; either to pray by the immediate inspiration of the Spirit, as the Prophets and Apostles, and all the pen-men of the holy Ghost spake and wrote; and in this sense, they who use set forms of prayer devised by men, pray not by the Spirit, as neither doe they who pray *ex tempore*; for then they could not be out, which they are often, nor commit any errour in their prayers, which they doe very many; nay, then their prayers should be of equall authoritie with the *Psalmes*, & other prayers set down in scripture given by divine inspiration: or by this phrase they mean to pray by the assistance of the Spirit; and in this sense, they who use premeditated and penned prayers more pray by the Spirit then they who use *ex tempore* prayers, conceived and brought forth at the same instant; for the Spirit assisteth the former both in their premeditation and their present deliverie, but the latter only in their sudden expressions: and I would fain know of them, why they who preach studied and penned sermons preach by the Spirit, and that far more accurately, learnedly, judiciously, and powerfully then others; and yet, in their judgements, they who utter studied and penned prayers pray not by the Spirit.

Thirdly, this objection may also be retorted by the Apostles example; we are as well to sing by the Spirit as to pray by the Spirit; for so are his expresse words; *I will pray with the Spirit, I will pray with understanding also; I will sing with the Spirit, I will sing with understanding also.* But a man may sing by the Spirit, and yet sing *prick-song* and a written or printed dittie in meeter; for such are the *Psalmes* of *David*, which they themselves sing: therefore *a man may pray by the Spirit*, and yet use a set form, and rehearse a penned or printed prayer.

OBJECT.

OBJECT. III.

It is not lawfull to confine the ſpirit, for that is a kind of quenching it, forbidden by the Apoſtle, 1 *Theſſ.* 5. 19.

But the preſcribing and uſing ſet forms of prayers is a confining or ſtinting the ſpirit.

Ergo, the preſcribing or uſing ſet forms of prayer is unlawfull.

Firſt, if the governours of the Church ſhould ſimplie and abſolutely forbid all ſuddainly conceived or *ex tempore* prayers in publike or private, they ſhould offend in ſome degree, and be guiltie of the breach of that precept of the Apoſtle. For to ſtifle all ſuddain motions of the Spirit, and prohibit all pious ejaculations is in ſome ſenſe *to quench the Spirit*. But albeit they command a ſet form of Liturgie to be read in the church, yet they condemn not the uſe of conceived or premeditated prayers by preachers in their Sermons, nor by private Chriſtians in their cloſets, but leave them to their Chriſtian libertie.

Secondly, I demand of them, when they object againſt the uſe of ſet forms of prayer, that they confine the ſpirit, what Spirit they mean? the Spirit of God, or their own ſpirit, the ſpirit of man? If the Spirit of God, their objection contains in it blaſphemie; for the Spirit of God cannot be confined by us, whether we pray with premeditation or without, uſe a ſet form or not: the Spirit of God worketh in both as he pleaſeth, both by enlightning the underſtanding and warming our affections, and powerfully aſſiſting both in the conceiving and deliverie of prayer. If they mean their own ſpirit, or the ſpirit of him that prayeth in the congregation namely, the miniſter or preacher. I anſwer, this is moſt neceſſarie that his ſpirit for the time be confined, and his intention tied to that prayer he readeth or ſaith by heart; neither is this forbidden by the Apoſtle, nor is it any quenching of the ſpirit, but rather a kindling it. For in uttering zealous prayers with a fixt intention and devout affection we feel our *hearts burn within us*.

Thirdly, this objection may alſo be retorted; if a preacher may not uſe a ſet form of prayer, becauſe the ſpirit in him is thereby confined; neither may he deliver a conceived or *ex tempore* prayer in the audience of the people, becauſe by it the ſpirit in them is confined, though the prayer of the preacher be no ſet form to him, but meer

voluntarie and extemporarie: yet is it a set form to the hearers; and their spirit, if they will not suffer their mind to wander, is tied and confined to it so long as it lasteth, being an houre or two according to the length of our late fast prayers; in which regard none more confine the spirit in men then these our upstart *Enthusiasts*.

OBJECT. IV.

Prayers of the Pastor or Minister ought to be fitted to the severall occasions of the faithfull.

Set forms of prayer cannot be so fitted.

Ergo, they ought not to be used in churches.

First, this is ignorantly objected by such, who never read either our books of Common-Prayers or other helps to private devotion; for in them there are not only generall prayers, fit for all men to use at all times, but also speciall, applied to severall estates and conditions of men, for men in sickneſse and in health, in time of war or in peace, and the like.

Secondly, these severall occasions they speak of are either such as concern more in the congregation, or some one only in particular; if they concern more, and the preacher be acquainted therewith, he may either chuse a penned prayer fitting for them, or himself upon premeditation make one; if they concern one only, such are not fit to be mentioned in publike prayers, but the Pastor is to repair to them, and applie a salve in private to their peculiar sore.

Thirdly, this objection may also be retorted: if all things which we need to pray for upon any occasion whatsoever be contained in one short set form of prayer, much more may they be in many of greater length. But all things we need to pray for are compriſed in a short set form of prayer, to wit, our Lords prayer, (as S. *Augustine* saith in expresse words) *although* (saith he) *we varie never so much in our prayers, and say other words then those which Christ hath sanctified in his holy form of prayer: yet if we pray as we ought, we say no other thing then that which is set down in the Lords prayer.*

Aug. ep. 121. c. 13. Quamlibet alia verba dicimus, nihil aliud dicimus quam quod in ista Dominica oratione positum est, si recte & convenienter oramus.

Ergo, all things we need to pray for may be compriſed in set forms, which may be thus easily demonstrated; there is no *extempore* prayer which may not be taken by characters, and then either read, or said by heart, and so made a set form of prayer for all men in the like case.

OBJECT.

OBJECT. V.

Reading a prayer is no more praying then reading a propheſie is propheſying, or reading a Sermon is preaching.

But where a ſet form of Liturgie is uſed, the miniſter only readeth certain prayers and collects.

Ergo, he prayeth not, nor is his miniſterie therein Divine Service.

ANSWER.

Firſt, bare reading a prayer ſimplie, without any more then lip-labour, is not praying; but reading a religious prayer with underſtanding, intention, and affection, is praying and godly devotion. For what is prayer but a lifting up of the heart to God, with a lively faith and fervent affection, out of a quick ſenſe of our wants, and calling upon him for ſuch things as are agreeable to his will? This, whether it be done within book or without book, with our own words, or borrowed from another, it matters not at all. The definition of prayer.

Secondly, the reaſon holdeth not from praying to propheſying and preaching: for propheſie is an extraordinarie gift of the holy Ghoſt, and preaching a ſpeciall faculty acquired by many years ſtudie, now eſpecially ſince the extraordinarie gifts of the Spirit are ceaſed; but prayer is a common dutie of all Chriſtians: and therefore though it will not follow; ſuch a man readeth a propheſie, *Ergo*, he is a prophet; or readeth written or printed Sermons, *Ergo*, he is a preacher. Yet we may rightly conclude, ſuch a one readeth godly prayers conſtantly, after a religious manner, therefore he is an humble orator, and petitioner to his heavenly Majeſtie; for *Chriſt ſaid to his Apoſtles, when you pray, ſay, Our Father, &c.* Saying therefore, or rehearſing a ſet form is praying.

Thirdly, this objection may be thus retorted; if reading the law in the ſynagogue be preaching it in the language of the holy Ghoſt, then reading holy and heavenly prayers of the church is praying: but the text ſaith expreſſely, that reading the law is preaching, *Act.* 15. 21. *Moſes of old hath in everie Citie them that preach him, ſeeing he is read in the ſynagogue everie Sabbath day.* *Ergo*, reading prayers is praying.

The *Anabaptists* having thus disgorged their poyson against set forms of prayer in generall; the *Brownists, who engender with them,* thus spit their venome against the *Liturgie* of the Church of *England* in particular.

EXCEPT. I.

First, they except against it, that it is a meer humane invention, and hath no warrant from Gods word.

ANSWER.

But this exception is weak and false: First, weak; for if all things in the service of God, wherein mans invention, skill and art is exercised, are to be rejected and abandoned, what will become of the partition of the *Bible* into chapters and verses, the translating it into the mother-tongue, putting *Psalms* into meeter, and setting tunes to them, *Catechismes*, confessions of faith, forms of administring sacraments, nay, conceived as well as read prayers, and all commentaries, homilies, and sermons; for all these have something of Art, and are the issue of our meditation, invention, and contemplation? We must therefore of necessitie distinguish between the doctrine and the method of a sermon, the matter and the form of a prayer, the substance and circumstance of Gods worship: in the former there is no place for mans art, wit, or invention; in the latter there hath been alwayes, and must be. Secondly, it is false; for the book of Common-prayer consisteth of, first confessions of sinnes, and of faith; secondly, lessons out of the old and new Testament; thirdly, thanksgivings or blessings generall and speciall; fourthly, *Psalmes* read and sung; fifthly, prayers for our selves and for others; but for all these we have precept and president in scripture, namely, for confession of sinnes, *Psal.* 32. 5. *I said I will confesse my transgressions to the Lord. Prov.* 28. 13. *He that covereth his sinnes shall not prosper, but who so confesseth them and forsaketh them shall have mercie. Dan.* 9. 20. *While I was praying and confessing my sinne and the sinnes of my people. Ezra* 10. 1. 11. *Now when Ezra had prayed and confessed, weeping and casting himself down before God.* 11. *Now therefore make confession unto the Lord God of your fathers. Math.* 3. 6. *And were baptized of him in Jordan, confessing their sinnes.* For confession of faith, *Math.* 10. 32. *Whosoever shall confesse me before men, him will I confesse before my father which is in heaven.*

*heaven. Rom.*10.10. *With the heart man beleeveth unto righteouſneſſe, and with the mouth confeſſion is made to ſalvation. 1 Pet.* 3. 15. *Be readie alwayes to give an anſwer to every man that aſketh you a reaſon of the hope that is in you.* For leſſons to be read out of the old and new Teſtament, *Deut.* 31. 11. *Thou ſhalt read this law before all Iſrael in their hearing. Eſay* 34. 16. *Seek ye out of the book of the Lord, and read. Luke* 4. 16. *He went into the ſynagogue on the Sabbath day, and ſtood up for to read. Acts* 13. 15. *After the reading of the Law and the Prophets. Acts* 15. 21. *Moſes being read in the ſynagogue every Sabbath day. 1 Tim.* 4. 13. *Give attendance to reading, to exhortation, to doctrine.* For thankſgivings, *Neh.* 11. 17. *And Mattaniah the ſonne of Aſaph was the principall to begin the thankſgiving in prayer. Pſal.*26. 7. *That I may publiſh with the voyce of thankſgiving, and tell of all thy wondrous works. Pſal.*50.14. *Offer unto God thankſgiving. Phil.* 4. 6. *In every thing by prayer and ſupplication, with thankſgiving, let your requeſt be made known unto God. Epheſ.* 5. 20. *Give thanks alwayes. 1 Theſſ.*5.18. *In every thing give thanks.* For *Pſalmes* read and ſung, *Pſal.*95. 1. *O come let us ſing unto the Lord. 1 Chron.* 16. 9. *Sing Pſalmes unto him. Epheſ.* 5. 19. *Speaking to your ſelves in Pſalmes and Hymnes and ſpirituall ſongs. Jam.*5. 13. *Is any merry? let him ſing Pſalmes. Rev.* 15. 3. *And they ſang the ſong of Moſes, the ſervant of the Lord.* For prayers for our ſelves and others, *1 Kings* 8. 28, 29, 30, 38. *Have reſpect unto the prayer of thy ſervant. Math.* 21. 13. *My houſe ſhall be called the houſe of prayer. Luke* 18. 10. *Two men went up into the Temple to pray. Acts* 3. 1. *Peter and John went up together into the Temple at the houre of prayer. 1 Theſſ.*5. 17. *Pray without ceaſing. 1 Tim.*2. 1. *Let prayers, interceſſions, and ſupplications be made for all men. 1 Theſſ.* 1. 2. *making mention of you in our prayers. 2 Tim.* 1. 3. *remembrance of thee in my prayers.*

EXCEPT. II.

Secondly, they except againſt the Service-book: that either all of it, or the greater part, is taken out of the *Roman Miſſall*: and therefore is to be kickt out of the church with that ſuperſtitious piece of *Romiſh* devotion.

ANSWER.

But this exception is firſt inſufficient, ſecondly ignorant. For if the

the prayers in our Service-book are holy and pithie, if agreeable to the pattern of all prayer, and savour of true pietie and devotion, (which they cannot denie they doe) what skils it out of what book they were culled? The *Jews* borrowed jewels of the *Egyptians* to adorn the Sanctuarie. *Solomon* sent for timber and other materials for the Temple to *Hyram* king of *Tyre*, S. *Paul* transcribed verses out of heathen Poets, *Virgil* raked *gold out of Ennius his muck*, Christian Apothecaries gather simples to make sovereigne electuaries out of the gardens of *Jews* and *Mahumetans*, the Lapidaries take out a precious stone called *Bufonites* out of the head of a Toad. Christ indeed forbids us *to cast pearl before swine*, but no where to take a pearl out of a ring in a swines snowt, if there be found any there.

Secondly, this exception is guiltie of as much ignorance as weakneſſe; they who make it are μυωπάζοντες, *such as cannot see afarre off*: for if they could, they might have discerned the prayers in our Church-book to be farre more ancient then the *Roman Missall*. The Bishops and learned Doctors, who in the dayes of *Edward* the sixt compiled the Service-book at *Windsor*, had farre more ancient *Liturgies* in their eye then the *Roman Missall* or *Breviarie*; they drew not water out of that impure channell, but out of a clearer fountain. There are the same *Epistles* and *Gospels* in our book and theirs, but they were not taken out of theirs, but out of the Canonicall books of the old and new Testament: there are the same *Psalmes* and *Hymnes*, but they were not taken out of their *Psalter*, but out of *Davids* and Saint *Luke*: there are many of the same Collects and Orisons, but they are not taken out of their *Breviarie*, but out of the *Liturgies* of Saint *Basil*, Saint *Ambrose*, Saint *Chrysostome*, and other more ancient, attributed to the Apostles themselves.

2 Pet. 1. 9.

Lastly, if in regard of that little which may seem to be translated out of the *Missall* into our English Service-book, it might be tearmed, as *Spalatensis* (when he was present at the Service in *Canterburie* church, called it *Breviarium optime reformatum*, a reformed *Breviarie*. I cannot apprehend, how that should be any derogation to it; for what saith *Solomon*? *take away the drosse from the silver, and there shall come forth a vessell for the refiner.*

Prov. 25. 4.

This

This was the noble work of the learned Doctors and Martyrs who reformed Religion in *England*: they took away the drosse, not only from the *Missals*, but from all other Offices and Service-books then extant; all superstitious Rites either heathenish or *Jewish*, all Legendarie fables, all invocation of saints, prayers for the dead, all *Dirges* and *Trentals*, and whatsoever was not warrantable by holy Scripture; and, retaining the rest, supplyed what was wanting thereunto: and hence came forth this Vessell for the refiner, *this Liturgie* of our church, more compleat then any now extant in other reformed churches.

EXCEPT. III.

Thirdly, they except at three Popish absolutions, as they tearme them; the first, in the beginning of the Service after the publique confession; the second, before the Communion; the third, in the visitation of the sick.

But this exception hath in it more strength of passion then reason: for none of these absolutions are absolute, but conditionall; nor in the name, or by the authoritie of the Minister, but of Christ.

The first is nothing but a declaration of Gods mercie, who freely pardoneth the penitent; and of the Ministers dutie to declare and pronounce this absolution and remission to the people.

The second is a prayer of the Minister to God to have mercie upon the Communicants, to pardon and deliver them from all their sinnes, and to confirme and strengthen them in all goodnesse.

The third is the execution of that Ministeriall power wherewith Christ invested the Apostles and their successours, *John* 20. 23. *As my father sent me, so I send you; whose sinnes ye remit they are remitted, whose sinnes ye retaine they are retained.*

Here is our expresse warrant and commission from Christ for what we doe in this kind, to revive the spirit of the humble, and

chear up the drooping conscience readie to languish in a fearefull conflict with despaire.

EXCEPT. IV.

Fourthly, they except against the reading of the *Psalmes*, *Epistles* and *Gospels* in a corrupt translation, in which there are many grosse errours: as *Psal.* 105. 28. *And they were not obedient to his word*, whereas it should be translated, *and they rebelled not against his word*: and *Luke* the first. 36. *This is the sixth moneth which was called barren*, for, *this is the sixth moneth with her who was called barren*. And *Rom.* 12. 11. *Fervent in Spirit serving the time*, for; *serving the Lord*. And *Galat.* 4. 25. *Agar is mount Sinai in Arabia, and bordereth upon the citie which is now called Jerusalem*, for, *and answereth to Jerusalem*. And *Phil.* 2. 8. *He was found in his apparell as a man*, for, *being found in fashion as a man*. And *Ephes.* 3. 15. *Which is the father of all that is called father in heaven and earth*, for, *of whom the whole family in heaven and earth is named*.

But this exception is of little importance, and may soon be philipp't away.

For first, if no translation may be read in the church but that which is free from all errour, then none at all ought to be read, for there is none in which there are not some mistakes, more or lesse: with this *ferula* therefore they rap themselves over the thumbs.

Secondly, those lores on which they fasten their nail have their salves; they may see them, if they please, in *Hooker*, *Fisher*, and many others, who have cleared those very passages.

Lastly, neither is the Minister, nor are the people tyed to that translation in the common-prayer-book; but they may, if they please, in stead thereof read the *Psalmes*, *Epistles* and *Gospels*, according to the last and best translation: neither were they to blame who in the first setting forth of the common-prayer-book appointed the scriptures to be read in that ancient translation, for that was the best then extant; neither is there

any

any errour at all in it, which concerneth faith or manners; and other slips must be born withall in translations, or else we must read none at all till we have a translation given by divine inspiration, as the originals are.

EXCEPT. V.

Fifthly, they except that there are vain repetitions in the Service-book.

But this exception is vain, not the repetitions: for,

First, that is not vain which serves to a holy end and purpose, the more to stirre up our affections, or imprint such prayers deeper in our memories; as the reflecting of the sunne-beams is not in vain which encreaseth the heat thereof, and the striking again and again upon the same nail is not in vain, because it driveth it in deeper, and more fasteneth it.

Secondly, the holy scripture warranteth such repetitions: for in the 136. *Psalme* these words, *for his mercie endureth for ever*, are 27. times repeated in the old translation, but 26. according to the new: and in *Psalme* 119. the word of God, or some *Synonymon* thereunto is repeated 175. Christ himself repeated that prayer, *Father, let this cup passe from me*, three times. Mat. 26. 44.

Thirdly, there is no prayer appointed to be often repeated save the Lords prayer, which Christ himself twice delivered upon severall occasions; and not only the church of *England*, but all churches in their *Liturgies* have thought fit to rehearse often: for, it is as the salt which seasoneth all our spirituall sacrifices, as the amber which sweeteneth all our dishes, as the *Elixar* which turneth all our *leaden conceptions into pure gold*. In the confession of our sinnes we are defective, as also in the profession of our faith, and in our prayers for our selvs and others, and in our forms of consecration of the sacrament: and therefore in all these places of the Service-book the Lords prayer is added to supply the defects thereof.

EXCEPT. VI.

Sixthly, they except against the shortnesse of our prayers; they say, they are *rather snips of prayers then prayers*; and that in them there may be some *sparks of pietie*, but no *flame of devotion.*

But this exception is neither true nor just.

First, not true; for the prayers appoynted by the church to be read at solemn fasts, as likewise the prayers *for the whole estate of Christs church*, and the Morning and Evening prayers *for priuate Families*, and for sundrie other purposes printed after the *Psames*, are of as large a size as any used in any reformed churches.

Secondly, it is not just; our prayers are thereby no way disparaged, for the shortest of them come nearer to the pattern of perfect prayer drawn by our Saviour then their longest. In all the Bible there is no example of any verie long prayer: on the contrarie, *Solomon* commandeth us when we petition the Almightie *to use few words*; and Christ himselfe more then once taxeth the vanitie and hypocrisie of such as *mete out* their devotion by *the ell*: *when you pray, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking.* And, *Mat. 23. 14. Woe unto you Scribes and Pharisees, hypocrites, for ye devoure widdows houses, and for a pretence make long prayers.*

Eccles. 5. 2. Mat. 6. 7.

In direct opposition to such he framed a prayer to himself, a verie short one, but most pithie and perfect: and it is after this fair copie that the learned Scribes who penned our English devotions wrote, well knowing that God is not wooed with varietie of of phrases, but rather with sighs and groans; not with enlarged thoughts, but with enflamed affections, as Saint *Austine* teacheth us. The hotest spring sends forth their waters by ebullitions, *oratio brevis penetrat cœlum.* In a long prayer the affection slaketh, cooleth, and dieth before he that prayeth is speechlesse; and the vulgar sort of people are verie little benefited by these prolix and long-winded, rather discourses, or expostulations, or exaggerations

Ep. 121. Hoc negotium plus gemitibus quam sermonibus agitur: plus fletu quam affatu.

tions then prayers: neither can they for ſo great a ſpace of time hold their attention to the Preacher; neither can their memorie carrie away a quarter of what is powred out before them: whereas ſhort prayers often repeated in their ears leave an impreſſion behind them, and they get them (with many moſt profitable texts of Scripture often rehearſed in the Book of Common-Prayer) by heart: and if you take away from them theſe ſhort *cuts and ſhreddings* of devotion (as they pleaſe to nick-name them) ſuch as can neither read nor write will have nothing left to mend *their wedding garment*.

Howſoever, we want not the approbation herein of the ancient churches, eſpecially the famous churches of *Ægypt*, who *had many prayers, but verie ſhort, as if they were darts thrown with a ſudden quickneſſe, leſt that vigilant and erect attention of the mind, which in prayer is moſt neceſſarie, ſhould be waſted or dulled through the continuance of over-long prayers.* *Aug. ep. 121. c. 10. Dicunt fratres in Ægypto crebras quidem habere orationes, ſed eas tamen brevißimas, & raptim quodammodo ejaculatas; ne illa vigilanter erecta, quæ oranti plurimum neceſſaria eſt, per productiones moras evanefcat atque hebetetur intentio.*

Except. VII.

Seventhly, they except againſt the interchangeable varietie of our Service-Book, whereas they continue a long prayer themſelvs without any interruption, the people only ſealing all in the end with their *Amen*.

But according to the *Rubrick*, and practice of the church in moſt congregations in reading the *Pſalmes*, and other parts of the Service, the Miniſter and people anſwer one another by courſe and turns; ſometimes he darts outta ſhort ejaculation, as *ſurſum corda, lift up your hearts*; they anſwer him with *habemus ad Dominum, we lift them up unto the Lord*; when he ſingeth one verſe in a *Pſalme*, they chant out another; when he prayeth for them, *the Lord be with you*, they requite him with a like prayer, *and with thy ſpirit*. And what hurt or incongruitie is in this? it is a religious ſeconding one the other in their devotion, and ſtirring up the intention of the people. It is as it were the laying of coals *Gal. 6, 18. The grace of our Lord Jeſus Chriſt be with your ſpirit.*

coals one upon another, which presently kindle one the other, and make the flame the greater.

And though now this be an eye-sore to some in our Common-Prayer-Book: yet the ancients esteemed it no blemish, but a beautie in their Liturgies. For Saint *Ambrose* maketh mention of such a custome in *Millain*, *Platina* in *Rome*, *Basil* throughout all *Greece*, and *Plinie* the younger among the first Christians in *Trajans* time within a hundred years after Christs death; *These Christians* (saith he) *before day sing Hymns alternatim, by turns or catches, to one Christ, whom they esteem a God.* And yet we may fetch this practice higher, even from a quire of Angells in heaven; for so we read *Esay* the 6. 3. *And the Seraphims cryed one to another, holy, holy, holy.*

Plin. ep. ad Trajan.

Except. VIII.

Their last exception and greatest spleen is at the *Letanie*, one of the choicest pieces in all the Service-Book, wherein we offer up the sweetest incense of most fervent prayers and fragrant meditations to God.

And the *Brownists* their taking offence at it sheweth them to be of the nature of the *Vultures*, who, as *Aristotle* writeth, are *killed with the oyl of Roses*; or rather *like swine*, who, as *Plinie* informeth us, *cannot live in some parts of* Arabia, *by reason the sweet sent of aromaticall trees there growing in everie wood.* Against this therefore they thunder out a volley of objections; in the *Letanie*, (say they) there is a prayer for the dead, *Remember not, Lord, the offences of our fore-fathers*; prayer *against suddain death*, which may be a blessing: prayer *for all that travell by land, or by water*, and so for theevs and Pirats: for *all women labouring of child*, and consequently, for all queans and harlots: there is rapping out of oaths, and no better then exorcisms and conjurations, *by thy nativitie and circumcision, by thy crosse and passion, &c.* And therefore many who are in charitie with other prayers are frighted with the *Letanie*, and as soon as the Minister beginneth it they run swifter out of the church then he over it.

Aristot. de mirabil. auscult.

But I may truly say with the prophet, *timuerunt ubi non erat timor*,

mor, they feared where there was no cause of fear, like silly ducklings they were feared at the sight of the shadow of a Kite in the water. For, not to answer all their objections *en passant* (they are not worth the stay or insisting upon any of them) those words they first stumble at, *Remember not the offences of our fore-fathers*, are not a prayer for the dead, but for the living, that God would not so remember the offences of our fore-fathers as to visit them upon us, according to that dreadfull menacie in the second commandement, *I am a jealous God, and visit the sins of the fathers upon the children to the third and fourth generation of them that hate me.*

The suddain death we pray against is not a quick riddance out of pain, or a speedie taking us away from the evill that is to come, for that indeed were to pray against our own good: but by *mors repentina*, or suddain death, there is meant unexpected or unprepared death, when we are summoned by death as by Gods messenger to bring in our bills and books to be examined at the great *Audit* before our accompts be readie: it is true, wee should be alwayes readie; but who of a thousand is so? And if any be tardie, as thou and I are, shall any blame us for desiring a day at least to make even reckonings and perfect our account?

As for those passionate strains, *By thine agonie and bloodie sweat*; they are no forms of oaths, much lesse conjuration (as these ignorant Sectaries blaspheme them) but a compendious and verie usefull recapitulation of the storie of the Gospel, and an acknowledgment of the chief means of our salvation, and a vehement obtestation by the meritorious actions and passions of Christ, like to that 1 *Thess.* 1. *I beseech you brethren by the Lord Jesus Christ.* Neither are such kind of earnest obtestations unusuall in our petitions to men: *per dextram tuam, Caie Cæsar*, saith *Cicero*; *& per connubia nostra*, saith *Dido*. If they are true Christians, they beleeve that God hath and doth deliver us from all punishment due to our sin, and from eternall death by these very actions and passions of Christ recounted in the *Letanie*; and if these be undoubted means of our salvation, ought we not to pray to God to save us by these means from wrath, and bring us to his everlasting kingdome?

Zanch. in exposit. præcept. 2. Tit. de invocatione. In veteri Romana ecclesia semper mihi placuerunt hæc duo: unũ, quod preces concludant per Dominum nostrum Jesum Christum: alterum, quòd exprimant partes mediatoris & actus officii, addentes, per crucem & vulnera, &c.

The

The preposition *By* hath many significations; sometimes it is the note and sign of an oath; sometimes, and that most usually, it signifieth the instrumentall cause, and so it is taken in the *Litanie*; wherein we doe not affirm or swear any thing to be so or so by Christs *nativitie* or *circumcision*, or *death*, or *passion*; but we pray to God to *deliver us* from all the evils both of sinne and punishment before specified by these *meritorious actions* and *passions* of our Redeemer, as by the only effectuall means to procure us such a deliverance.

And for the extent of our charitie, and generalitie of our prayers, as we are commanded by the Apostle, *while we have time to doe good unto all men, but especially to those of the houshold of faith*; Gal. 6. 10. so we are likewise to pray for all men, because there is no man so wicked and in so damnable a condition to whom God (for ought we know) may not give repentance unto life; and we are indebted unto Gods mercie and restraining grace, that we run not into the like excesse of riot as they, nor are as wide from the way of salvation as the farthest wandering sheep. And though we pray indefinitely for *all that travell by land or by water*, yet those *all* in the churches account are no other then such as travell in the way of a lawfull calling.

And as for *women labouring with child*, we pray nothing for them, but that they may be safely delivered; nor for any that are in present danger, but that God would preserve them: and have we not expresse warrant for such a prayer both in the words of *Job*, *O thou preserver of all men!* and of the Apostle, 1 *Tim.* 4. 10. *God is the Saviour of all men especially of those that believe?* Upon which ground the Apostle himself inferreth a necessarie dutie of all Christians to pray for all men, 1 *Tim.* 2. 3, 4. *I exhort you therefore, that first of all supplications, prayers, and intercessions be made for all men; for that is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the Truth.*

ARTIC.

ARTIC. 4.
Concerning the calling of Pastours.

ANABAPTIST.

THat there ought to be no distinction by the Word of God, between the Clergie and the Laitie; but that all who are gifted may preach the Word, and administer the Sacraments.

Gustius l. de Anabap. exord. p 35. *Catabaptistæ sumunt sibi omnes prædicandi officium.* See the confession of the Anap. art. 41, 45.

THE REFUTATION.

This prodigious errour, which may be easily convinced not onely by the cleare light of Scripture, and the practise of the Christian Church from the beginning to this day: but also by the glimmering light of Reason and Custome of all Nations, a *mungrill* sect of late betweene Brownists and Anabaptists have set abroach, and thereby after a sort justified the scandall laid upon some in the Reformed Churches, by Card: *Bellarmine*, that Protestants have no order at all among them, but confusion; that among them all sorts of Tradesmen and Artificers handle the Word and Sacraments with foul and unwashed hands, to the great dishonour of God, and prophanation of his holy Ordinances. But let the Cardinall and all Papists know, that we owne none of these *russet Rabbies*, or *Apron Levites*, but detest and abominate them as much as we doe that great Patriarch of the Anabaptists *Cuiperdolin*, who in *Munster* at the Coronation of their Taylor King, creeps upon all foure, and passing through a great throng of people, breathed into all their mouthes, saying to every one in particular, *The Father hath sanctified thee, receive the holy Ghost*. This Heresie may be felled downe at three blowes of the axe (Saint *John* Baptist speaks of) laid to the root of the tree, after this manner:

Sleid. com. l. 10 *Cuiperdolinus manibus pedibusq; reptans per homines confertim stantes in sublimi discurrit, & in os illu inhalans*, Pater (*inquit ad singulos*) te sanctificavit, accipe Spiritum sanct.

ARGUMENT I.

No man may conjoyne or confound them whom God hath severed and distinguished:
But God in his Word hath severed the Clergie from the Laity; & distinguished the Priests from the people, *Num.* 18, 20. *Hos.* 4. 4, 9. *Mal.* 2. 7.
Ergo, None ought to confound them.

ANABAP. ANSWER.

By the Leviticall Law the Priests were distinguished from the people, but that distinction is now taken away, and by the Gospel any who hath the gift of Prayer, and Interpretation of Scripture, may both expound, and dip and doe all such things as the Clergie of late have appropriated to themselves.

REPLY.

1. The distinction of Priest and People is more ancient then the Leviticall Law, and founded in the very Law of nature; for the Indians have their *Brackmans*, the Turks their *Atusiers*, the Heathen Romans had their *Flamines* and *Arch-Flamines*, the Britaines and Galls their *Druides*. Before the Law given, we reade of Priests in Egypt, and in Canaan, and in Midian. *Melchizedech was a Priest to the most high God*, Gen. 14. 18. *The Priests in Egypt had a portion by themselves*, Gen. 47. 22. *Onely the land of the Priests, Pharaoh bought not, for the Priests had a portion assigned them, and they did eat their portion which he gave them.* And *Exod.* 2. 16. there is *mention of a Priest of Midian which had seven daughters.*

2. In the New Testament, though the Leviticall Priesthood be taken away, yet there still remaineth a distinction betweene the Clergie and Laitie; for Christ *Mat.* 28. 19. giveth commission to his Apostles, and their successors, to *teach all nations, and baptize them*, and *John* 20. 22. to *remit and retaine sins*; and the Apostle evidently distinguisheth the Flock from their Pastours, *Act.* 20. 28. *Take heed to your selves, and all the flock over which the holy Ghost hath made you overseers.* And *Gal.* 6. 6. *Let him that is taught in the word, communicate to him that teacheth in all good things.* And *Heb.* 13. 17. *Obey them that have the rule over you, and submit your selves, for they watch over your soules, as they that must give account, that they may doe it with joy, and not with grief.*

ARGUMENT II.

That for which God inflicted most severe punishments in the Law, ought not to be attempted by any that feare God:

But God inflicted severe punishments upon Lay persons for usurping upon, and intermedling with the Priests function: as namely, upon *Corah, Dathan*, and *Abiram*, *Num.* 16. 31. and upon *Uzza*, 2 *Sam.* 6. 7. and upon *Uzziah*, 2 *Chron.* 26. 21.

Ergo,

Ergo, None that feare God, ought to attempt any such thing.

ANABAP. ANSWER.

These plagues and judgements fell upon the persons above named for other crimes, namely, upon Corah *and his complices for their conspiracie against* Moses *and* Aaron; Uzza *for his presumption*; *and* Uzziah *for his pride*; *not simply for those acts done by them, which seemed to trench upon the Priests and Levites office.*

REPLY.

1. It is true, that the former delinquents were guilty of other crimes. For as Angels often appeare single, but Devils by legions; so eminent vertues are for the most part single and rare in men, but enormous vices are seldome alone. Yet this no way dulleth the point of the argument: For the Text is expresse, that the particular punishments above mentioned were laid upon them for those illegall acts done by them, to the wrong and prejudice of the Sacerdotall function. For what saith the Text? *Corah and his company said to Moses and Aaron, You take too much upon you, seeing all the congregation are holy, every one of them.* Ver. 18. *They took every man his censer, and put fire on them*: and that hereby they encroached upon the Priests office, it is evident by *Moses* reproofe, *ver.* 9, 10. *Is it a small thing that God hath appointed you to stand before the congregation to minister unto them*, and *he hath brought thee neere unto him*, and *seek ye the Priesthood also?* Likewise it is said of *Uzza*, that *he put his hand to the Ark of God*, and *that therefore the Lord was wroth with him, and smote him in the same place.* And for *Uzziah*, the case is yet clearer, for the Priests withstood him, and said unto him, 2 *Chron.* 26. 18, 19. *It pertaineth not unto thee, Uzziah, to burne incense to the Lord, but to the Priests, the sonnes of Aaron*: yet *Uzziah* will be medling with the censer, and be burning incense contrary to the Law, and thereby he incensed the wrath of God against himselfe, and *immediately the leprosie rose up in his forehead before the Priests in the house of the Lord, besides the Incense Altar.*

2. I grant *Corah* and his complices conspired against *Moses* and *Aaron*, but the cause was, *Moses* and *Aaron* withstood his ambition, and would not suffer him to arrogate to himselfe the Priests function. *Uzza* was presumptuous, but for ought appeares in the Text, he shew-

ed it in nothing but this, that he without any calling from God presumed to touch his Arke, and doe the office of a Priest. *Vzziah* was proud, and it was the height of his pride which moved him to burne incense, and not content with his Scepter, to meddle with the Censer. I shall adde no more to enforce this Reason then the Application of the words of the Oratour to *Mark Anthonie*; *I wonder* Anthonie *that thou art not frighted at their ends, whose courses thou followest*: So I very much marvaile that they who doe such things as *Corah*, *Vzza*, and *Vzziah* smarted for, feare not that they shall suffer in the like kind, or a worse, without repentance. For although the earth open not her mouth and swallow them up as she did *Dathan*, and his fellow Conspiratours; yet Hell will open her mouth, and swallow them body and soule: And though God smite them not with temporall death, as he did *Vzza*, yet he will with eternall: And though their flesh be not infected with leprosie, as *Vzziah's* was, yet their consciences are most foule and *leprous* in the sight of God.

Cic. Phil. sec. *Miror te Antoni quorum facta imitaris, eorum exitus non perhorrescere.*

Argument III.

All that take upon them to execute the office of a Priest or Minister of the Gospel, ought to have a calling thereunto, *Heb.*5.4. 1 *Tim.*4.14.

But Lay persons, whether Merchants, or Artizans, or Husbandmen, or any the like, have no calling to execute the office of a Priest, or Minister of the Gospel.

Ergo, they may not assume, or arrogate it to themselves.

Anabap: Answer.

Gods conferring gifts upon any man, is a sufficient calling; as for the imposition of Episcopall hands, it is an Antichristian rite, and giveth the partie ordained no power at all.

Reply.

There is a double calling necessary to a dispenser of the mysteries of salvation; Inward, and Outward: The Inward enableth them, the Outward authorizeth them to discharge their sacred function. Where there are gifts, if God encline the heart of the party to enter into the Ministery, there is an inward calling: yet this alone sufficeth not without

without * an outward calling, either ordinary or extraordinary; Extraordinary callings (sith Miracles are ceased) we are not now to expect; nor if any pretend, easily beleeve, or give way thereunto: and therefore wee must stick to the ordinary calling, by the imposition of the hands of the Presbyterie; for none may propheſie or preach except he be sent. *Ier.* 14. 14. *The Prophets propheſie in my name, and I sent them not.* Jer. 27. 15. *I have not sent them, yet they propheſie.* Rom. 10. 15. *How shall they preach, except they be sent?* And the Christian Church now knoweth no other sending, then by laying on of hands by the successours of the Apostles, and commending them to particular charges; And if such Episcopall Ordination be an Antichristian Rite, we desire to learne from them what is the Christian forme or manner of admitting men into holy Orders; for no other Ordination was heard of for 1500. yeeres, or at least approved of, and more: during which time, if there were no lawfull Calling, there were no Pastors feeding, and governing the flocks; if no lawfull Pastors, no visible Churches.

* Helvetica posterior c. 18. *Nemo honorem ministerii Ecclesiastici usurpari sibi, id est, arbitrio proprio rapere, debeat: vocentur & eligantur electione Ecclesiastica & legitima ministri Ecclesiæ.* Et post, *Nuncupant Apostoli omnes in Christum credentes sacerdotes, sed non ratione ministerii, &c.* Bohemica confes. c. 9. *Nulli apud nos permittitur ministerii munere fungi, aut ullum sacrum Domini munus administrare, nisi hic primæ Ecclesiæ more atq; divinitus constituto ordine ad eam functionem perveneri, vocatusq; sit & constitutus.* Anglica confes. art 6. *Ministrum docemus legitime vocari oportere, & recte atq; ordine præfici Ecclesiæ Dei: quo major nobis ab istis fit injuria, quibus nihil sæpius in ore est, quam apud nos omnes esse sacerdotes, omnes doctores, omnes interpretes.* Belgica confes. art. 31. *credimus ministros debere ad functiones illas suas vocari & promoveri legitima Ecclesiæ electione.* Augustina confes. art. 14. *De ordine Ecclesiastico docent, quod nemo debet in Ecclesia publice docere, aut sacramenta administrare, nisi rite vocatus, sicut & Paulus præcipit Tito ut in civitatibus presbyteros constituat.* Wittenberg. confes. art 20. *Nec permittendum est cuivis, quamvis spirituali sacerdoti, ut sine legitima vocatione usurpet publicum ministerium in Ecclesia.*

2. As the Anabaptists have no outward Calling, so neither inward; for whatsoever overweaning conceit they may have of themselves, yet certain it is, they who take upon them to be their leaders and teachers, are such as S. *Ierome* complaineth of in his 8. Epistle, *Who become Masters of the unlearned, before they were scholars of the learned.* And S. *Bern. We have many cocks in the Church, but few cesterns; they who derive to us the heavenly waters, are so charitable, that they poure out rather then stay to have any thing poured into them; more ready to speak then to heare; and apt to teach that they never learned.* Though they can vary phrases, and out of broken notes hold out a discourse

Nimium multi imperitorum magistri fiunt, priusquam fuerint doctorum discipuli.

In Cant. *canales multos hodie habemus in Ecclesia, conchas paucas; tenta charitatis sunt, per quos nobis fluenta cœlestia dimanant, ut prius effundere quam infundi velint, loqui quam audire paratiores, prompti docere quod nunquam didicerunt.*

course upon some passages of Scripture for an houre or more; yet they are no wayes furnished with gifts requisite to a faithful Shepherd, and able Minister of the Gospel: for they understand not the Scripture in the Originall Languages, they cannot expound without Grammar, nor perswade without Rhetorick, nor divide without Logick, nor sound the depth of any Controversie without Philosophie, and Schoole Divinity. Neither may they fly to immediate Inspirations of the holy Ghost, and the miraculous gifts of Tongues, and Prophesie, for such have ceased in the Church for these many hundred yeeres.

The Anabaptists Objections answered.

You have heard how strong our Arguments are for the truth: now ye shall heare in briefe how weake the Adversaries Objections are against it.

Obj. 1. First, they alledge out of *Ioel* 2.28. *I will poure out my Spirit upon all flesh, and your sonnes and daughters shall prophesie, your young men shall see visions, and your old men shall dreame dreames*: That though under the Law the people were ordinarily to heare the interpretation of the Law of God from the Priests; yet that under the Gospel God so plentifully powreth his Spirit upon all congregations, that all Beleevers are enabled to Prophesie, and to speak to instruction, to edification and comfort.

Sol. 1. But we answer, That the Prophet there speaketh not of any ghostly power to open the Kingdome of Heaven, and remit and retaine sins given by Christ to his Apostles and their successors, but of an extraordinary measure of enlightning graces, as also of extraordinary gifts of Tongues and Miracles, as the Apostle Saint *Peter* himselfe expoundeth the Text, *Act.* 2.15,16,17.

2. As there is a greater measure of knowledge given to the people under the Gospel, then under the Law, and a more copious effusion of the Spirit; so also to the Pastours: and *to whom more is given, more shall be required.* This Text therefore proveth not that all Sheep should be Pastours, and all Scholars, Teachers; but that both Teachers and Disciples should have a greater measure of knowledge then before they had under the Law.

Obj. 2. Secondly, they alledge out of *Colos.* 3.16. and the 1 *Pet.* 4.10. that all Christians ought to communicate their knowledge and other gifts of the Spirit one to another, and thereby *to teach and instruct, and edifie one another.* Therefore all Lay persons who have the gift of Supplication

cation and Interpretation of Scripture, ought to make use of them for the benefit of others, as the Ministers of the Gospel doe.

But we answer, that as the clouds when they are full, drop, and the eares shed, and the fountaines flow; so all who abound in knowledge, ought in such way as they are able, according to their calling, derive it to others: but hence it will not follow, that all men have ghostly power to dispense the mysteries of salvation, and administer the Sacraments, and remit and retaine sins, which peculiarly appertaine to the Pastorall calling. *Sol.* 1.

There is a double teaching and admonishing, Publique and Private; Publique, by expounding the holy Oracles of God, and revealing to Gods people his whole counsell for their salvation: Private, by Catechizing a mans family, or conferring with his Christian Brethren, and rehearsing in some particular what he hath learned from the Scripture, and other holy Books, or the mouth of his Pastour, or by giving good advice, and shewing him his errours, or encouraging him in a good course, ministring unto him a word of comfort, or advise, or admonition in due season: And of this latter kind of teaching and admonishing, the Apostle speaketh, as appeareth by the words following, *Admonishing one another in Psalms, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord.* 2.

Thirdly, they alledge, that *Eldad*, and *Medad*, *Numb.* 11. 27. and *Saul*, 1 *Sam.* 10. 11. and *Philips* daughters, *Act.* 21. 9. prophesied, that the Prophet *Amos* was a Herds-man, *Peter*, and other of the twelve, Fishermen, and S. *Paul* a Tent-maker: Why then may not Tradesmen, and the like, if God bestowes gifts upon them, preach the Word, and administer the Sacraments? *Obj.* 3.

But we answer, that extraordinary instances ought not to be taken for presidents, or drawne into ordinary practise; else false Prophets might now expect to be admonished of their errours by brute beasts, because once God opened the mouth of the Asse, and by it *reproved the madnesse of the Prophet Balaam*; and all Souldiers that fight the Lords battaile, *blow rams horns* in stead of trumpets, because once with them *the walls of Iericho were blowne downe*; or arme themselves with *lamps and broken pitchers*, because *Gideons* souldiers with such weapons discomfited and routed the Midianites. *Sol.* 1.

All these had a calling from God, and proved this their calling by strange and wondrous effects, as by certainly fore-telling things future, or speaking with tongues, which they never had learned, or by mira- 2.

miraculous cures, or the like. Let our new Enthusiasts and Brownists prove their extraordinary calling in like manner, and we will not deny them the exercise of the Ministeriall function.

3. It is to be noted, that none are now borne in holy Orders, or may challenge the Priesthood by birth; but before they take holy Orders upon them, given them by the Church, they are meere Lay persons. Neither doe we find fault with any simply, *hoc nomine*, because they have been before of other professions, or trades, (though it were to be wished that there were no necessity of admitting such into the Ministery, whose education or former course of life hath not been corresponding to so holy a Calling) but that we blame them for, is, that they take upon them the honour and office of the Priesthood, not being called thereunto, as was *Aaron*; that they despise the Churches Ordination, by Imposition of hands; that they handle the holy Scripture and Sacraments with black, foule, and unwashed hands; that they presume that they have those gifts and graces of the Spirit, which indeed they have not; that they usurp upon the place and function of the Ministers of the Gospel, and too much undervalue the cure of souls, which as Saint *Gregory* rightly defineth it, is *Ars artium*, the *Art of all arts*; And S. *Paul*, by the question he propoundeth, resolveth as much, saying, * *Who is sufficient for these things?* But now, as the practise is, and the common estimation of the vulgar, we may crosse S. *Pauls* question, with a contrary Interrogatorie, Who is not sufficient for these things? sith Coach-men, Weavers, Felt-makers, and other base Mechanicks, are now (by some) thought able Ministers, and profound Doctors of the Church, and *Exercise*, as they tearme it, not onely in private Conventicles, but also *per famam & populum* in great Churches, and publique Assemblies, to the great dishonour of God, prophanation of his Ordinances, and scandall of the Reformed Churches.

Greg. de cura Pastorali, l. 1. c. 1. *Ab imperitis pastorale magisterium qua temeritate suscipitur, quando ars artium est regimen animarum.*

* 2 Cor. 2 16.

ARTIC.

ARTIC. 5.
Concerning taking an oath, eſpecially ex officio.

ANABAPTIST.

NO Chriſtian may lawfully take an Oath, no not though it be required by a Magiſtrate, eſpecially ſuch an Oath, whereby they may hazard their life, liberty, or eſtate. Pontan. Catal. *Inter errores Politicos Anabaptiſtarum recenſet hos duos, non licere exercere judicia vel in foro contendere, non licitum eſſe dare juramentum.* Sleid. com. l. 10. *dicunt non licere Chriſtianis in foro contendere, non jusjurandum dicere.*

THE REFUTATION.

Though this aſſertion of the Anabaptiſts as they maintaine it, hath a gloſſe and varniſh put upon it of piety, prudence and juſtice; of piety, in preventing all occaſion both of falſe and vaine oathes; of prudence, in not inſnaring our ſelves; of juſtice, in not concurring actively to our own prejudice or wrong: yet upon due examination it will appear to be repugnant to all three; to piety, by robbing God of a part of his ſubſtantiall worſhip, to wit, a holy kind of invocation; to prudence, by unfurniſhing our ſelves ſometimes of our beſt defence, which is to cleare our innocency by oath; to juſtice, by depriving all Courts of juſtice of this ſoveraigne evidence of truth, and all humane ſociety both of the ſureſt tye of fidelity, and the readieſt meanes to end all ſtrife and controverſie. For the farther manifeſtation whereof I am to cleare three points, 1. That oathes may lawfully be taken by Chriſtians, 2. That ſome oathes may be lawfully exacted of them, and impoſed upon them. 3. That oathes may be lawfully urged and exacted not only in civill, but in criminall cauſes, ſuch as are commonly tearmed oathes *ex officio*, when a man is required to anſwer upon oath concerning ſome crime or fault objected to him, or articled againſt him. Some deny it to be lawfull to take any oath, others allow of oathes freely taken, but not impoſed: a third ſort diſlike not all oathes impoſed, but only except againſt oathes *ex officio*. Theſe three queſtions hang as it were upon one ſtring. For if no oath may bee lawfully taken, certainly none may be lawfully impoſed, and if oathes may not be impoſed, leaſt of all the oath *ex officio*, whereby we hazard and endanger our lives, liberties, limbes or eſtate if we confeſſe, but our ſoules if we deny upon oath, what is truly laid to our charge. Againe on the con-

trary, if the oath *ex officio* in ſome caſes may be lawfully impoſed, then other oathes may be impoſed with much leſſe difficulty; and if oathes may be lawfully impoſed, certainly they may be lawfully taken. Yet muſt theſe queſtions of neceſſity be handled apart, for the ſatisfaction of ſcrupulous conſciences, who firſt muſt be perſwaded of the lawfulneſſe of taking an oath in generall, before they will ſuffer an oath to be impoſed upon them: and ſecondly, that the Magiſtrate hath a lawfull power to exact oathes, before they will take ſuch and ſuch a kind of oath required of them.

To lay the foundation therefore firme, before wee build any thing thereupon. Firſt I prove the lawfulneſſe of taking oathes, the conditions preſcribed by the prophet being obſerved, namely *that we ſweare in judgement, righteouſneſſe and truth*: in truth, not falſely; in judgement, not raſhly; in righteouſneſſe, not wickedly, to the prejudice of equity, or breach of Chriſtian charity. Ier. 4. 2.

ARGUMENT I.

What ſoever God commandeth is lawfull, for Gods command is the rule of good, his command maketh that good which otherwiſe were evill, as *Abrahams* offer to kill his ſonne, and the *Iewes* robbing the *Egyptians* of jewels of gold, and ſilver: and in like manner his prohibition makes that evill, which otherwiſe in it ſelfe were good, as working in a mans calling on the Sabbath, the ſparing the fatteſt of the cattell for ſacrifice by *Saul*; If every ſinne be a tranſgreſſion of the law: it cannot be ſinne to fulfill it.

But God commandeth taking of oathes, as part of his worſhip, Deut. 6. 13. *Thou ſhalt feare the Lord thy God and ſerve him, and ſweare by his name.* Deut. 10. 20. *To the Lord thou ſhalt cleave, and ſweare by his name, hee is thy praiſe, and he is thy God.* And Ier. 4. 2. *Thou ſhalt ſweare, The Lord liveth, in truth, judgement, and juſtice.* And to ſuch as ſweare in ſuch a holy and religious manner God promiſeth a bleſſing both outward, and inward; outward, Ier. 12. 16. *If they will diligently learne the wayes of my people to ſweare by my name, then ſhall they bee built in the midſt of my people*; inward, Pſal. 63. 11. *The King ſhall rejoice in God, and every one that ſweareth by him, ſhall rejoice or glory in him.*

Ergo

Ergo, to ſweare is lawfull for Chriſtians.

ANABAP. ANSVVER.

It was lawfull to ſweare when God commanded it under the Law, but it is not now lawfull for Chriſtians, ſith Chriſt hath forbidden it in the Goſpell.

REPLY.

1. The ſame God is Law-giver both to the *Iewes*, and Chriſtians, and the ſame truth ſhineth in the law, and in the Goſpell, only with this difference: in the law it ſhined through a tiffany or vaile of rites, and ceremonies: but in the Goſpell as it were with open face. The vaile is now taken away, whereof religious ſwearing by the name of God was no part. For an oath containeth not a reſemblance of Chriſt, but a worſhip of God. It is no type or ſign of grace, but ſeale of truth, the ſenſe whereof is meer morall, the law of it naturall, the uſe perpetuall, the worſhip performed in it to God is eſſentiall. When we call God to witneſſe a hidden truth, in the ſincerity of our intentions, wee agnize his Soveraigne greatneſſe. For every oath is by a greater, *Heb.* 6. 16. we profeſſe his all-ſeeing wiſdome, we invocate his revenging juſtice, which are not rituall, but ſubſtantiall parts of worſhip. In which regard in the texts of the Prophet *Ieremy* above alleadged, ſwearing is joyned with the feare of God, and cleaving to him; both duties of the firſt table, required by the eternall and morall law of God.

2. As we have warrant for ſwearing in the old Teſtament, ſo alſo in the new; for Chriſt himſelfe was made our Prieſt by oath. Heb. 7. 21. *Thoſe Prieſts were made without an oath, but this with an oath, by him that ſaid unto him, The Lord ſware and will not repent, thou art a Prieſt &c. By ſo much was Ieſus made a ſurety of a better Teſtament.* God his uſing an oath for confirmation of Chriſt his Prieſthood warranteth the cuſtome of giving, and taking an oath at the Inauguration of Emperours, Coronation of Kings, Conſecration of Biſhops, Ordination of Miniſters, and generally the admiſſion of any perſon of quality into any place of truſt, or command, or weighty charge, in Church or Common-wealth. God himſelfe uſing this kind of confirmation, confirmeth this kind and uſe of an oath. Neither are promiſſary oathes only approved by the Goſpell, to bind our faith, and aſſure loyalty and fidelity, but alſo aſſertory, to cleare doubtfull truth, and end litigious ſuites; Heb. 6. 16. *For men verily ſweare by the greater, and an oath for confirmation is to them an end of all ſtrife, even Chriſt himſelfe who*

is AMEN, *the faithfull witneſſe, and in whom all the promiſes of God are yea and* AMEN, often corroborateth his divine Eſſayes and heavenly promiſes, with that ſacred ingemination AMEN, AMEN; which is virtually, if not formally, an oath according to the ſtrict definition of an oath, which is, *affirmatio religioſa*, or as the Schooles define it more fully, *affirmatio vel negatio interpoſita religione*, a religious aſſeveration, or the affirming and denying any thing with a divine atteſtation. *Cic. de offic.*

3. Chriſt in the fifth of *Matthew* forbiddeth not all kind of ſwearing, but the ordinary and accuſtomary ſwearing then in uſe among the *Iewes*, and allowed by the *Scribes* and *Phariſees*, who erroneouſly conceived, that ſwearing by heaven and earth, or *Ieruſalem*, or any creature, was no taking Gods name in vain, becauſe in ſuch oaths Gods name was not uſed. This practice of theirs our Saviour condemnes, and refutes their errour, Mat. 5. 34. *Sweare not at all, neither by the heaven, for it is Gods Throne, nor by the earth, for it is his Footſtoole, nor by* Ieruſalem, *for it is the City of the great King, &c.* But of this more in the ſolution of the adverſaries objections.

ARGUMENT II.

That which hath been practiſed by God himſelfe, the elect Angels and Saints ſpeaking by divine inſpiration, cannot be ſinfull or unlawfull; elſe we ſhould make God himſelfe the Authour of ſinne, and lay impiety or iniquity to the charge of holineſſe and juſtice it ſelfe.

But the Scripture bringeth in, firſt, God ſwearing, *Gen.* 50.24. *Exod.* 13.5.11. *Exod.* 33.1. *Numb.* 14. 16.23.30. *Num.* 32. 10. 11. *Deut.* 1. 8. & 8.35. *Ioſ.* 5. 6. *Pſal.* 95. 11. & 110. 4. *Heb.* 6. 17. & 7. 21. 22. Secondly, Angels, *Dan.* 12. 7. *I heard the man cloathed in linen, when he held up his right hand and his left to heaven, and ſware by him that liveth.* Rev. 10. 5. 6. *And the Angell which I ſaw ſtand upon the Sea, and upon the earth, lifted up his hand to heaven, and ſware by him that liveth for ever, that there ſhould be time no longer.* Thirdly the Saints *Abraham*, *Gen.* 21. 24. *Iacob*, 31. 53. *Ioſeph*, *Gen.* 47. 35. *Moſes*, *Ioſ.* 14. 9. *David*, 1. *Sam.* 20. 3. & 24. 22. *Ionathan*, 1. *Sam.* 20. 16. *Eliah*, 1. *Kings* 17. 1. *Gedaliah*, 2. *Kings* 25. 24. *Aſa*. 2. *Chron.* 15. 14. *Obadiah*, 1. *Kings* 18. 10. *Eliſha*. 2. *Kings* 2. 6.

Ergo,

Ergo, ſwearing is not unlawfull.

ANABAP. ANSWER.

God giveth the law to us not to himſelfe, and for the examples alleadged out of the old Teſtament, they are no good Precedents for us to follow, becauſe the people of God were not forbidden to ſweare by God in the law, but we are by Chriſt in the Goſpell.

REPLY.

Though God be under no law, yet he is a law to himſelfe, his nature is his law, which he never doth or can tranſgreſſe, violate or diſpenſe with. *He is all light, and there is no darkneſſe; all* truth, and there is no falſhood; all juſtice, and there is no iniquity in him. 1.

Neither is it true that the Saints under the Goſpell lie under a greater reſtraint in reſpect of oathes, then thoſe under the law: for as they, ſo theſe have not refuſed upon juſt cauſe, and weighty occaſions to appeale to God, and call him to atteſt the truth of their ſpeeches, and ſincerity of their intentions. For how many ſacred atteſtations in this kind find we in the writings of the Apoſtle? neither can it bee ſaid he uſed them being tranſported by paſſion, or out of infirmity, for his Epiſtles are inſpired, and the religious aſſeverations in them, are no other then the dictates of the Holy Ghoſt. Such are theſe *Rom.* 1. 9. *God is my witneſſe whom I ſerve with my ſpirit in the Goſpell of his Son, that without ceaſing I make mention alwayes of you in my prayers,* Rom. 9. 1. I ſay *the truth in Chriſt, I lie not, my conſcience alſo bearing witneſſe in the Holy Ghoſt, that I have great heavineſſe and continuall ſorrow in my heart,* 2. Cor. 1. 23. *I call God for a Record upon my ſoule, that to ſpare you I came not as yet to* Corinth, Gal. 1. 20. *Now the things which I write unto you, behold, before God I lie not.* Phil. 1. 8. *For God is my Record, how greatly I long after you all in the bowells of Ieſus Chriſt,* 1. Theſſ. 2. 10. Yee *are witneſſes, and God alſo, how holily, and juſtly, and unblameably we behaved our ſelves among you that beleived.* 2.

ARGUMENT III.

No part of Gods true and ſubſtantiall worſhip can be ſinfull; elſe vertue ſhould be vice, and godlineſſe it ſelfe wickedneſſe, light ſhould bee darkneſſe, and good, evill. But ſwearing with ſuch cautions and proviſoes as are ſet downe by the Prophet *Ieremy*, is a part of Gods true and

ſubſtantiall worſhip, for it is a religious invocation of his name, with an acknowledgement of his omniſcient wiſdom, and omnipotent juſtice: omniſcient wiſdom, whereby he knoweth all hidden things, and the very thoughts and intentions of the heart of man; and omnipotent juſtice, whereby he is able and will puniſh thoſe ſinnes, which come not within the walk of mans juſtice.

Ergo, ſwearing after a religious manner cannot be ſinfull.

ARGUMENT IV.

Whatſoever is neceſſary for the detecting and puniſhing of wickedneſſe and vice, and the acquitting of innocencie, and preſervation of all humane commerce, and ſociety, cannot be ſinfull and unlawfull. For where God appointeth the ends, he appointeth alſo the meanes; and as the powers that are, are ordained by God, ſo the eſtates that are to continue among men, are eſtabliſhed by him.

But the giving and taking of oathes, is neceſſary for all theſe ends, as the experience of all Societies demonſtrate, and the practice of all Courts both Eccleſiaſticall and civill, and the cuſtome of all nations, wherein there is any uſe at all of diſtributive or commutative juſtice.

Ergo, taking and giving oathes cannot be unlawfull.

To theſe two latter arguments, becauſe the Anabaptiſts have ſhaped as yet no anſwers, I forbeare to adde any thing for the confirmation or illuſtration of them, and now I come to refell their objections, and break in pieces thoſe bulruſhes, where with they fight againſt the lawfull uſe of oathes, as well publick as private.

If all oathes are forbidden ſimply, then no Salves, or Proviſoes, of limitations above mentioned will help the matter. *Obj.* 1.

But all oathes are forbidden ſimply, *Mat.* 5. 34. *But I ſay unto you ſweare not at all*, and Iames 5. 12. *But above all things my brethren ſweare not.*

Ergo, no religious Chriſtian muſt or may ſweare upon any tearmes.

To oppoſe as it were the prohibition of the Sonne to the command of the Father, and to affirme that, what the Father commandeth in the Law, the Sonne forbiddeth in the Goſpell, is to blaſpheme with *Marcion*, and make the precepts of the holy Ghoſt to claſh one againſt another. *Sol.* 1.

another. I anſwer therefore as before, that our Saviour forbiddeth not all kind of oathes, or manner of ſwearing, but ſuch as was then in uſe, and allowed by the *Scribes* and *Phariſees*, who fondly and abſurdly conceived, that to ſweare by heaven or by earth, or any other creature was no breach of the third Commandement, becauſe in ſuch oathes they took not Gods name in vaine; and this is Saint *Ieromes* interpretation: Chriſt, ſaith he, *forbids us not ſimply to ſweare by the creatures, viz.* either by the heaven, and earth, as the *Scribes* and *Phariſees* uſed to ſweare, nor by the light, as the *Manichees*, nor by the Stars, as *Iupiter* in the poet, *per ſidera juro*, nor by the life of their Princes, as the *Egyptians* and *Romans*, *per genium Cæſaris*, or, *per patrios cineres*, by their parents aſhes, as moſt of the heathen. For ſith ſwearing is a part of divine worſhip, to ſweare by any creature is to aſcribe a deity unto it, and to commit idolatry. And if the originall be read without a comma or colon thus, ſweare not at all neither by heaven, &c. then it is evident that Chriſt in theſe words forbids not the act of ſwearing, but the unlawfull form. But becauſe in ſome ancient copies there is a colon after the prohibition Sweare not at all: I anſwer,

Calv. inſtruct. adv. Anabap. *Populus male inſtructus a ſuis doctoribus putabat non juravi cum oblique ſumebatur nomen Dei.* Comment. *in* Matth. *non prohibet, ne juremus, ſed ne juremus per creaturas.*

Secondly, that Chriſt here forbids all Chriſtians to ſweare upon any ſlight, or trifling occaſion, or in their ordinary communication, but ſaith he, *let your yea, be yea, and nay, nay*; that is, affirme a truth, and deny a falſhood ſimply and barely without making the holy and reverend name of God neceſſary to your vaine and triviall diſcourſes; No grave or ſage perſon would endure to be brought in for a witnes in every petty matter of ſmal or no conſequence, to which yet moſt men tremble not to call the Soveraigne Majeſty of heaven and earth to teſtifie. An oath, ſaith *Ariſtotle*, is *πανάκεια τι*, a thing moſt pretious and venerable, not unfitly compared by Saint *Auguſtine*, *to a dangerous medicine, never to be applied but in a deſperate diſeaſe*: then and then only an oath is warrantable, when nothing but an oath can be availeable.

*Peter Martyr. *loc. com. claſ. 2. c. 2. Legem a nobis exigit, ut ita fideliter & ex charitate ſimul vivamus, quo nobis non opus ſit juramento.* Auguſt. *Serm. 28. de verb. Apoſt. Dominus & Iacobus ideo prohibuerunt juſjurandum, non ut illud prorſus è rebus humanis tollerent, ſed quia caveremus a perjurio non facile jurando.*

Chriſt, ſaith ** Peter Martyr*, requires that all Chriſtians ſo carry themſelves, that there need to be no oath among them. Saint *Auguſtine* further addeth, that to prevent the danger of perjury, Chriſt here forbiddeth all cuſtomary ſwearing, becauſe perjury is a precipice and breakneck of the ſoule, Chriſt forbids us as it were to come neare the edge of the hill, and not at all to venture upon an oath unleſſe we bee drawn thereunto, and lawfully required by a Magiſtrate or ſome other, in a caſe of great importance.

Secondly, the Anabaptiſts diſpute thus, Whatſoever commeth of evill *Obj.* 2.

evill is ſinfull, but all oathes come from evill. (For Chriſt himſelfe *Mat.*5.37. Saith, Let *your communication be yea, yea, nay, nay: for whatſoever is more then theſe commeth of evill*) *Ergo*, all oathes are ſinfull.

Sol. 1. But we anſwer, Firſt, that the Propoſition is not currant. All that commeth from evill, or is occaſioned by evill, is not ſinfull. For, *Ex malis moribus bona naſcuntur leges.* The beſt lawes were enacted upon ill occaſions, and very corrupt manners of men: apparell at the firſt came from evill, *viz.* ſhame for ſin, and ſingular Antidotes, and remedies, were found by occaſion of venemous humours, and maladies of the body: yet are they good and wholeſome: ſo, though giving and taking oathes came at the firſt from evill, namely the want of charity, or fidelity in men, yet it doth not follow that oathes are evill or ſinfull in themſelves.

2. The aſſumption is not true of all oathes, but of vaine, raſh, or falſe oathes; or cuſtomary ſwearing, at every other word in an ordinary communication, theſe come from evill, (*i.*) the Devill, or from an ill habit, or a bad conſcience.

*Obj.*3. The Anabaptiſts argue thus, Thoſe things that are future, are not in our power, therefore in ſwearing to doe ſuch or ſuch things, to performe ſuch or ſuch Covenants, is to expoſe our ſelves to the danger of Perjury.

But we anſwer.

1. That, if there were any force in this argument at all, it would overthrow all promiſes, as well as oathes; nay it would impeach our vow in Baptiſme, to forſake the Devill and all his works, and to fight under Chriſts Banner, &c. For thoſe things are not in our power, and therefore in thoſe and all other promiſſory oathes, there is a condition tacite, or expreſſed, *Si Deus voluerit*, as farre as God ſhall enable us, or So help me God, or God being my helper.

2. In all ſuch oathes by which we binde our ſelves to performe any future act, we ſweare not ſimply to make good the event, which often is not in our power, but we engage our wills and utmoſt endeavours, neither are we guilty of perjury, if we would, and could not, but if we could and would not keep truth, and be as good as our words.

*Obj.*4. If the heathen have been more carefull to refraine the violation of the name of God by frequent and uſuall ſwearing then we, they ſhall riſe up in judgement againſt Chriſtians, and condemne them at the laſt day: for among them the Prieſts ſeldome or never ſware, the *Eſſeni* eſteemed no better of ſwearing then of perjury, if a man among them

them were put to his oath, they accounted him a confeſſed lyer, and ſuchan one who had loſt his reputation among honeſt men. *Plutarch* in his *Roman* Problemes yeilds a reaſon why the Prieſt of *Jupiter* might never ſweare, becauſe they held it a great derogation to that venerable opinion all ought to have of him. *Pythagoras* was ſo ſtrict in this point, that when he might have avoyded a mulct of three talents if he would have ſworne, he choſe rather to endure the penalty, then hee would take an oath in defence of the truth. The *Scythians* refuſed to take an oath enjoyned them by *Alexander*, and ſcoffed at the ſcrupulous caution of the *Grecians*, who would paſſe no act without ſigning it, and ſwearing to it; *Scytha colendo fidem jurant*, our *Scythians* faith is our band, and our promiſe our oath. Thoſe who bluſh not to break their faith with men, will make no ſcruple of conſcience to forſweare themſelves by their Gods: An honeſt mans word is as good as his oath, and a prophane perſons oath is no more to be regarded then his word.

Curtius l. 7. *Grecorum cautio eſt alta conſignare, & Deos invocare, nos religionem inipſa fide novimus qui non reveventur homines, fallent Deos.* Cic. pro Roſc. Comœdo.

All theſe examples of the heathen may bee alleadged to good purpoſe, to ſhame and confound thoſe Chriſtians in name, who rap out oathes by no allowance, who turn Chriſts meritorious ſufferings in all his parts into blaſphemies, and *wound his very wounds*. Aſſuredly if men ſhall give account at the day of judgment of every idle word, much more of execrable oathes: but it will not follow, we may not ſweare lightly or raſhly to the great diſhonour of God, and ſcandall of religiõn; and therefore wee may not honour God by an oath, by calling him to witneſſe in matters of greateſt moment, whereby we agnize his ſoveraigne Majeſty, we profeſſe his all-ſeeing wiſdom, we invocate his ſin revenging juſtice, againſt all thoſe who dare put his holy and dreadfull name, to that which their conſcience tells them is a falſhood.

Sol. 1.

Whereas it is ſaid that an honeſt man will have as well a care of his word as his oath, and a diſhoneſt man as little regard of his oath, as his word, this is but a vaine flouriſh: for an honeſt man who will have a care of his word, will have a greater care of his oath: and a twiſt is ſtronger then a ſingle ſtring; and although many diſhoneſt men will falſifie their word for their advantage, yet they will not ſo eaſily bee brought to forſweare themſelves, in regard of the ſevere penalty of the law; and the infamy and horrour of the ſinne of perjury: whereof the *Hebrewes* write, that at the giving of the tables in Mount *Sinai*, *when the law was proclaimed againſt perjury, heaven and earth ſhook as it were trembling at ſo horrid a crime.* The iſſue and effect of all is this, as God ſweareth by himſelf for our comfort, ſo we may ſwear by him, for his

2.

Martyr. loc. com. claſſ. 2. c. 7. *Cum in Sinai darentur tabulæ, ſtatim ut lata lex eſt de perjurio totus orbis eſt concuſſus.* Jer. 4. 2.

glory: nay the Prophet goeth farther, *we ought*, and it is our duty to *take an oath in truth, by the truth, and for the truth; in truth*, that is, in a true and juſt cauſe; by *the truth*, that is, by God, who is the truth; and *for* the *truth*, that is, for the manifeſtation and confirmation of truth.

The ſecond difficulty concerning oathes, is, whether they may bee impoſed. I anſwer briefly, they may, both by ſupreame and inferiour Magiſtrates, deriving their authority from him; this I prove, Firſt, by cleare teſtimony of Scripture: Secondly, by the examples of holy and religious men, who have both adminiſtred, and taken ſuch oathes: Thirdly, by evidence of reaſon.

Argument I.

Ioſ. 23. 7. 8. In the charge that *Ioſhuah* gave to the Elders, Heads, Iudges, and other officers of *Iſrael*; among other things, there is this remarkeable paſſage: *Yee ſhall not make mention of the names of other Gods, nor cauſe to ſweare by them; neither ſerve them nor bow your ſelves unto them: but cleave to the Lord your God as you have done this day*, whence I thus frame my argument.

What the Rulers of *Iſrael* were forbidden to doe to other Gods, this paſſage ſheweth, that they may and ought to doe to the true God.

But the Rulers of *Iſrael* are forbidden to make mention of, or cauſe any to ſweare by the Gods of the heathen.

Ergo, they may, and ought to make mention of the name of the true God, and require, and cauſe men to ſweare by him; when an oath ſhall be required of them.

Argument II.

What the Saints of God are recorded to have done, and they are no where reproved for the doing thereof, in holy Scripture, we may doe; for all thoſe *things were written for our example*, 1. *Cor.* 10. 6. But the Saints of God are recorded in holy Scripture, to have exacted, and taken oaths impoſed: for *Abraham*, *Gen.* 24. 23. *maketh his ſervant ſweare by the Lord God of heaven, that he ſhould not take a wife to his ſonne of the daughters of the* Canaanites: *David* being urged by *Saul*, ſware, 1. *Sam.* 24. 21. 22. *that he would not cut off* Sauls *ſeed after him.* Ezra *made the*

chiefe

chiefe Priests, and all Israel, *to sweare that they would put away their strange wives, according to the commandement of God,* Ezrah 10. 5. Nehemiah 5. 12. *called the Priests and tooke an oath of them, that they should doe according to their promise, that they should restore unto their brethren their lands, their vine-yards, their olive-yards, their houses, and also the hundred part of their monie, and of the corn, wine, and oile; they exacted of them.*

Harm. confes. sec. 19. nempe Helvetica, c. 30 *Damnamus Anabaptistas, qui negant Magistratui juramenta prestanda esse.* Augusta. confes. art. 16. *Christianis licet exercere judicia lege contrahere, tenere proprium jusjurandum postulantibus; Magistratibus dare.* Et infra, *Damnant Anabaptistas, qui interdicunt hec civilia officia Christianis.*

Ergo, Christians may lawfully both impose and take oathes.

Argument III.

All Christian Magistrates may command those who are subject to their authority; such things as are lawfull and necessary for the discharge of their office, and the preservation of humane society.

But oathes are things lawfull, as is proved in the former question; and they are necessary for the execution of the Magistrates office, and the preservation of humane society: For without such oathes the Commen-wealth hath no suretye upon publick officers, and Ministers; nor Kings upon their subjects, nor Lords upon their tenants: neither can mens titles be cleared in causes civill, nor justice done in causes criminall; nor dangerous plots and conspiracies, be discovered against the State.

Ergo, Christian Magistrates may command those that are under their authority, to take oathes; and this is the constant judgement of the reformed Churches.

But they object, no man may be enforced to any act of Religion, for *Tertullian* saith acutely and truly, *nec Religionis est Religionem cogere; It is against Religion, to compell or enforce Religion.* But the taking of an oath whereby we invocate God, is an act of Religion: Therefore no man may or ought to bee enforced to take an oath. *Obj.* 1.

Sol.

There are two sorts of acts of Religion, inward and outward; First inward, as to adhere to God; to love him, to beleive in him, and put our confidence, and place our happinesse chiefly in him: these, and such like acts of Religion cannot be enforced. Secondly outward, as comming to Church, receiving the Sacrament, and making confession of our faith; fasting and prayer: these latter may be enforced, as wee see by the example of *Iosiah, who compelled all* Israel *to serve the Lord,* 2 Chron. 24. 23.

Luke 14.23 and by the ſpeech of the King in the Parable, *who made a great ſupper, and bade many gueſts, and when they had made their ſeverall excuſes, ſaid to his ſervant, Goe to the high waies and hedges, and compell them to come in, that my houſe may be full.* Among theſe latter acts of Religion is the taking of an oath, which though in all leagues, and covenants, and holy vowes, it ought to be free; yet in diverſe caſes for the manifeſtation of truth in legall proceedings, and ſetting a period to otherwiſe endleſſe ſuits, may lawfully be exacted and impoſed.

Obj. 2. No Chriſtian Magiſtrate, or any other, may incroach upon the Soveraigne prerogative of Almighty God. But it is the Soveraigne prerogative of Almighty God, to bind the conſciences of men, therefore no Magiſtrate, or any other, may impoſe an oath: whereby the conſciences of men are tyed and bound.

Sol. 1. As it is the prerogative of God to ſearch the heart, ſo alſo to bind the conſcience immediately, and directly: the lawes, ordinances, or commands of men, may work upon the outward man, but they cannot engage the conſcience directly and immediately, or by themſelves; but ſo farre only as they may be included in the generall command of God, which is to obey thoſe that are ſet over us in ſuch things, as are not repugnant to his will. Whence it is, that the Apoſtle preſſing the doctrine of obedience to higher powers, ſaith, *Rom.* 13. 5. that *wee muſt needs be ſubject, not only for wrath, but for conſcience ſake.*

2. This very particular of ſwearing by Gods name, when we are required thereunto, is commanded by God himſelfe; *Ier.* 4. 2. and ſo the Magiſtrates command hath ſtrength and power, to tye the conſcience from Gods command.

Obj. 3. None ought to be put to their oath who are like to forſweare themſelves, for this both the Civill and Common law forbiddeth, becauſe it is a kind of thruſting men downe a ſteep hill, to the ruine of their ſoules by perjury. But ſuch is the condition of the greater ſort of men, that it is very likely, for hope of reward, or to ſave their lives, limbes, liberty, or eſtate; they will ſtreigne a veine in their heart, and take a falſe oath: therefore men ought not to be put to their oathes.

Sol. 1. If a man be defamed for a prophane perſon, or common ſwearer, and much more if he have been convicted of perjury, he ought not to be put to his oath; leſt where before *he daſht*, he may the ſecond time *make ſhipwrack of his faith, and a good conſcience.* But the rule of the law is, *Supponitur eſſe bonus, qui non probatur eſſe malus*; *He is ſuppoſed to be an honeſt man, againſt whom there are no proofes, or ſtrong preſumptions, that he is otherwiſe.*

2. Though

Though the Magistrate in some cases for the publick good exact an oath of many men who forswear themselves, yet is not the Magistrate any way author of, or necessary to their perjury. For he requireth them to swear truly, not falsely, and for ought that he knoweth, they may as well cleare themselves, as condemne themselves upon their oath; neither doth there appeare unto him any cause, or just suspition, that the party to be sworne, is like to take a false oath; for if there doe, both in conscience and in discretion, he will be shie of administring an oath to such a person, in such a case. 2.

The third difficulty concerning oathes is, whether the oath *ex officio*, be lawfull; that is, whether a Magistrate Ecclesiasticall or temporall, may require and exact an oath of a man, which in duty hee is bound to take, in a case which concernes himselfe; and may tend to his owne prejudice, and dammage. As in *Ninus* his victories, every former conquest, was *gradus futuræ victoriæ, a degree and step to a latter*; so it falleth out in the determination of the difficulty concerning oaths: the resolution of the former question, is a step and furtherance to the latter. For if oathes be lawfull, the Magistrate may enjoyne them by his authority; and if he may impose any oath, especially the oath *ex officio*: without which, the ordinary proceedings, as well in Ecclesiasticall Courts as temporall, will be stopt; and all speedy course of justice hindred: and although what hath been formerly alleadged in justification of the imposition of oathes, might suffice to resolve the consciences of men, not forestalled with prejudicated opinions: yet because this kind of oath hath been of late cryed down with much vehemency, and bitternesse; for the satisfaction of scrupulous minds, I will endeavour to bring more pregnant proofes, for the lawfull and necessary use thereof, then I have yet found in any, who have travelled most in this argument, especially to bring *water to their owne Mills*.

ARGUMENT I.

Every oath which may be taken in truth, judgement, and righteousnesse, is lawfull; such is the oath *ex officio*.

Ergo, lawfull.

The Proposition is the Prophet *Jeremies*, the assumption is thus proved, according to each part of it. First it may be taken *in truth*, neither is it required otherwise to be taken; the Tenour of it being, "There "are Articles in Court against you, or questions to be demanded of you;

"you ſhall anſwer the truth, and the whole truth, and nothing but "the truth; ſo farre as you know, and by law you are bound, ſo help you "God. Secondly, it may be taken in *judgement*, for before wee are required to give anſwer to any particular, the Articles are diſtinctly read unto us, and we may deliberately and judicially ſhape our anſwer thereunto at the preſent, if we perfectly remember every circumſtance, and find no ſcruple in the interrogatory: or we may crave farther time to bethink our ſelves, to give a fuller anſwer. Thirdly, it may be taken in *righteouſneſſe*: for if we be innocent by our oaths, we ſhall acquit our ſelvs, and if guilty, we ſhall give way to juſtice to proceed: and as it
Joſ. 7. 19. is a righteous thing to acquit an innocent, ſo alſo to detect a Malefactor, in which regard *Ioſuah* perſwadeth *Achan* to *glorifie God by confeſſion of his ſinne.*

ARGUMENT II.

For what we have a Preſident from the actions of our Saviour, we may lawfully doe. For Saint *Bernard* ſaith truly, every action of Chriſt ſerveth for our inſtruction.

But we have a Preſident from Chriſt, for anſwering directly upon oath in a caſe criminall; which proved alſo Capitall. *Matth. 26. 63. 64. the high Prieſt ſaid unto him, I adjure thee by the living God, that thou tell us whether thou be the Chriſt, the Sonne of God. Ieſus ſaid unto him, thou haſt ſaid. Nevertheleſſe I ſay unto you, hereafter ſhall you ſee the Sonne of man ſitting at the right hand of power, and comming in the clouds of heaven; then the high Prieſt rent his cloathes, ſaying, he hath ſpoken blaſphemie.*

Ergo, we may lawfully anſwer upon oath, in a cauſe criminall; concerning our ſelves.

ANABAP. ANSWER.

That as it was no robbery in Chriſt to be equall with God, ſo it was no blaſphemie in him to ſay that he was the Sonne of God: and therefore this anſwer of Chriſt was in no cauſe criminall; and conſequently, his example no Preſident for us in the like.

REPLY.

It is true, that neither Chriſt himſelfe, nor any of his holy Martyrs
1. or Saints, who have been put to moſt cruell torments, and death,

were

were guilty of any ſuch ſin or crime before God, for which they notwithſtanding ſuffered ſuch things: yet, becauſe either by the Roman lawes, or in the opinion of the Magiſtrate, thoſe things of which they were accuſed, were eſteemed crimes; and they puniſhed as Malefactours: their examinations, and trials, are truly ſaid to bee proceedings in *criminall, yea and capitall cauſes:* and the patient is as much prejudiced, and infinitely more wronged, if he ſuffer death, or bonds, upon his confeſſion of the fact: if it be no crime at all. Therefore this example ſerves to that end, for which it is brought.

If it had been either unlawfull for the high Prieſt to require Chriſt to anſwer upon oath, concerning that which the high Prieſt judged a capitall crime, or for Chriſt to have given a direct anſwer in ſuch a caſe; he would have reproved the high Prieſt for adjuring him in ſuch manner as he did: or at leaſt anſwered him with ſilence as he did *Pilate*, and him alſo, in other queſtions. 2.

ARGUMENT III.

What was appointed by the law of God, cannot be in its own nature ſinfull; or repugnant to the law of nature. For though ſome part of the law of God delivered by *Moſes*, doe not now bind us to the performance thereof: yet wee are bound to beleive that law was *juſt, and holy, and good*; and commanded nothing in its own nature ſinfull, or repugnant to the law of nature, or right reaſon.

But anſwering upon oath in cauſes criminall, which might tend much to the prejudice and dammage of the examined, was appointed by the law of God. Exod. 22. 11. Num. 5. 19. 1 Kings 8. 31. Ezra 10. 5, 11.

Ergo, anſwering upon oath in cauſes criminall, is not ſinfull and repugnant to the law of nature.

ANABAP. ANSVVER.

Neither are the judicials of Moſes *now in force, neither was any oath* ex officio, *adminiſtred to the* Jewes, *like to ours.*

REPLY.

This argument is not brought to prove the neceſſity of taking an oath now in thoſe very caſes, as namely of jealouſie, loan, and the marriage of ſtrange wives, but the lawfulneſſe of demanding, and taking 1.

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an oath in cauſes criminall in generall.

All theſe inſtances come home to the point in queſtion, and the argument holdeth ſtrong *à comparatu* after this manner. No ſufficient reaſon can be alleadged, why oathes may not bee impoſed and taken as well by Chriſtians under the Goſpell, as by Jewes under the Law in cauſes criminall, reflecting upon themſelves: but oathes were lawfully demanded and taken by the Jewes in cauſes criminall, therefore they may be ſo by Chriſtians. That ſuch oathes were by Gods law injoyned to the Jewes, appeareth firſt in caſe of loane or truſt, *Exod.* 22. 10, 11. If a *man deliver to his neighbour an Aſſe, an Oxe, or a Sheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing it: then ſhall an oath of the Lord be between them, both that hee hath not put his hands to his neighbours goods; and the owner of it ſhall accept thereof, and he ſhall not make it good: but if it bee ſtolne from him, he ſhall make reſtitution unto the owner thereof.* In the caſe of jealouſie, *Numb.* 5. 19. And *the Prieſts ſhall ſet the woman before the Lord, and uncover the womans head, and put the offering of memoriall in her hands; which is the jealouſie offering: and the Prieſt ſhall have in his hand the bitter water, that cauſeth the curſe; and the Prieſt ſhall charge her by an oath, and ſay to the woman, if no man hath lyen with thee, and if thou haſt not gone aſide to uncleanneſſe with another, inſtead of thy husband, be thou free from this bitter water, which cauſeth the curſe, &c.* In the caſe of treſpaſſe, 1. *Kings* 8. 31. If *any man treſpaſſe againſt his neighbour, and an oath be laid upon him, to cauſe him to ſweare; and the oath come before thine Altar in this houſe: then heare thou in heaven, and doe, and judge thy ſervants, condemning the wicked, to bring his way upon his head; and juſtifying the righteous, to give him according to his righteouſneſſe.* In caſe of prohibited marriages, *Ezra* 10. 5, 11. *Then aroſe* Ezra, *and made the chiefe* Prieſts, *the* Levites, *and all* Iſrael *to ſweare; that they would put away their ſtrange wives of the people of the land: and they ſware. And* Ezra *ſtood up, and ſaid unto them, ye have tranſgreſſed, and have taken ſtrange wives, to increaſe the treſpaſſe of* Iſrael. *Now therefore make confeſſion unto the Lord God of your fathers, and doe his pleaſure; and ſeparate your ſelves from the people of the land, and from the ſtrange wives.* It is true, theſe caſes are not every way paralel to ours, for our Prieſts have no *receipt* at this day, to make the *water of curſing*; nor are we prohibited to marry with forreyners, ſo wee *marry in the Lord*: neither doe we put men to their oathes in actions of treſpaſſe, but if the party accuſed deny it, we convince him by witneſſes: yet

yet this exception cutteth not aſunder the ſinewes of the former argument. For though the caſes in particular bee very different, yet they agree in this generall; that oathes have been lawfully urged and exacted of men, touching matters dammageable, criminall and penall to themſelves: and if oathes may be lawfully impoſed and taken in this kind, to ſatisfie the humour of a jealous husband, or ſtill the clamour of a private perſon wronged, how much more is it equall and juſt, that this be done upon the judges office, who is no way privately intereſſed, and for the ſatisfaction and preſervation of the Church or Common-wealth, to remove a common ſcandall and offence by the parties clearing himſelfe, or his condigne puniſhment?

Argument IV.

What is juſt and equall and may bee done without breach of Gods law in Temporall Courts, cannot be unjuſt, nor derogatory to the divine law in Spirituall.

But oaths *ex officio* though not known by that name, are uſually taken & held to be juſt and lawfull in temporal Courts, namely, Leet-Courts, Seſſions, Aſſiſes, Chancery, and Court of Requeſt. For the Jury are upon oath to preſent all annoyances, abuſes, and tranſgreſſion of penall Statutes, whereof themſelves may be, and often are guilty; and the Defendants in Court of Requeſt and Chancery, anſwer upon oath to bills put againſt them, the particulars whereof often deeply concern them; and in caſe they give not a direct and full anſwer, they proceed againſt them, *pro confeſſis:* and if they anſwer directly and fully, in caſe they are faulty, either by denying they forſweare themſelves, or by confeſſing the matter of fact, they conſequently condemne themſelves: nay which is very conſiderable, they who are the greateſt oppugners of our Eccleſiaſticall Courts, and greateſt ſticklers for the diſcipline of *Geneva*, are forced to make uſe of the oath *ex officio* themſelves. For *Comperell* was appointed by the conſiſtorie of Elders of *Geneva* to be examined upon oath concerning three interrogatories about dancing, whereof two concerned what he had in his very purpoſe and intention of mind; and this their practice was agreeable to the decree of a Nationall Synod held in *France*, in the year 1565. where-

by it is reſolved that the faithfull may bee *conſtrained* by the Conſiſtorie to tell the truth, ſo farre forth as it derogateth nothing from the authority of the Magiſtrate. This *conſtraint* could not be by fine, or impriſonment, or torturing the body: for in ſo doing, then they ſhould trench upon the Civill Magiſtrates right, but by impoſing of an oath, which is a kind of *torturing of the conſcience.*

Ergo, oathes *ex officio* are juſt and lawfull in Spirituall Courts.

ARGUMENT V.

If the oath of purgation, whereby a man in a cauſe criminall is required to take his corporall oath, that he is not guilty of ſuch an offence, wherewith he is charged, bee lawfull; the oath *ex officio* cannot be unlawfull: for they are either the ſame, or at leaſt ſtand upon the ſame ground. But oaths of purgation as they have been very ancient, ſo they have bin alwayes held lawfull, and in many caſes neceſſary.

Ergo, the oath *ex officio* is alſo lawfull.

Dictis Cretenſis, l. 2. *de bello* Trojan.

Now for an oath of purgation we find it as ancient as the *Trojan* warres, *Agamemnon* being ſuſpected to be nought with *Hippodamia*, commanded an Hoſt, or Sacrifice to bee brought, and drawing his ſword, he divided it in two parts; and paſſing between them with his bloody ſword, ſware that hee had never defiled *Hippodamia* by incontinence. In the eighth generall Councell, Action 5. when *Photius* the heretick was demanded by the Councell whether he would admit of the Ordinances of the holy Fathers, and he anſwered not any thing thereunto; the Preſident of the Synod ſignified unto him, that by that his ſilence he ſhould not eſcape, but the rather be condemned; ſilence in

Can. 21. ſuch a caſe evidently arguing guilt. In a Councell held at *Tribur* a layman, in caſe of vehement ſuſpition, is appointed to purge himſelfe by his oath: and a Prieſt to be interrogated by the conſecration of the holy Sacrament; and before this, *Sixtus* the third an ancient Biſhop

Grat. 11. q. 4. c. *mandaſtis.* of *Rome*, upon the accuſation of one *Baſſus*, did willingly make his

Greg. Ep. 23. *ad* Juſtin. & l. 2. Ep. 8. purgation upon oath; and *Gregory* the great injoyned *Leo*, *Memius*, and *Maximus*, three Biſhops; to cleare and purge themſelves of ſeverall crimes by their oathes.

ANABAP-

ANABAP: OBIECT.

But they object out of the law, *Nemo tenetur ſeipſum accuſare vel prodere, ſive propriam turpitudinem revelare*: No man is bound to accuſe or detect himſelfe, or lay open his own ſhame: But by taking the oath *ex officio*, he bindeth himſelfe, if he be a Delinquent, to diſcover his own crimes; and ſo lay open his nakedneſſe: therefore no man is bound to take the oath *ex officio*. *Obj.* 1.

No man is bound to goe to the Magiſtrate, and indict himſelfe, and give the firſt notice of any crime he hath committed: but the caſe is altered, when upon a fame, or ſtrong preſumptions, he is legally called before a Judge, and according to forme of law, required upon oath to teſtifie the truth. For then, as ſaith *Aquinas*, *Non ipſe ſe prodit, ſed ab alio proditur, dum ei neceſſitas reſpondendi imponitur, per eum cui obedire tenetur*: *He doth not detect himſelfe, but is detected by another; when the Iudge to whom he is bound to anſwer directly, by interrogation upon oath extorts the truth from him.* *Sol.*

Neither doth the law, nor the Judge principally, nor in the firſt place intend by miniſtring ſuch an oath to intangle, much leſſe condemne him out of his own mouth; but find out the truth and clear the party thereby, if he be innocent; and in ſuch caſe by refuſing the oath, he wrongs himſelfe and his own cauſe. 2.

We cannot follow a better Preſident then our Saviour, but he when he was examined of his Diſciples and Doctrine, *Io.* 18. 19. would give no direct anſwer, whereof the high Preiſt might have taken advantage; but puts him off, *v.* 20, 21. to thoſe that heard him, ſaying, *I ſpake openly to the world, I ever taught in the Synagogue, and in the Temple, whither the* Jewes *alwayes reſort; and in ſecret have I ſaid nothing; why askeſt thou me? aske them that heard me.* Therefore we ought not to confeſſe ought againſt our ſelves by oath, or otherwiſe: but put our adverſaries to the proofe. *Obj.* 2.

In a caſe where other proofe may be had, there is no neceſſity for a man to give advantage to his adverſary by his owne confeſſion: but in caſe there be no other evidence, and the lawfull Magiſtrate to whom we are bound to give a direct anſwer in obedience to his lawfull command, this example of our Saviour doth not warrant us to uſe any evaſion or tergiverſation. *Sol.* 1.

The example of our Saviour was truly alledged above to the contrary, for though upon a bare interrogation of the high Preiſt, hee did not 2.

diſcover himſelfe unto him, what he was: yet upon his adjuration, which was a requiring to anſwer upon oath, hee acknowledgeth himſelfe to be Chriſt the Sonne of God.

Obj. 3. Every oath ought to be for confirmation, to put an end to all ſtrife, *Heb.* 6. 16. But this oath *ex officio*, is not miniſtred to make an end of any Litigious ſuite, but rather to begin it, and ſet it on foot; for as ſoone as Articles are put in againſt a man, before any pleading of the cauſe on either ſide, this oath is uſually tendered.

Sol. 1. There are two ſorts of oathes, promiſſory of things to come, aſſertotory of things paſt. In promiſſory, there is no reſpect at all had to compoſe any difference, or controverſie, but to aſſure loyalty or fidelity: in aſſertory oathes, one end is ending ſtrifes, but not the only end; neither doth the Apoſtle imply, that every controverſy may be decided and ended by a ſingle mans taking his oath. For this oath may be ſuſpected, and the contrary thereunto depoſed by others; and ſometimes evidence of fact controls his oath: but the meaning is, that in controverſies among men, the oath of an honeſt man, is a great meanes to ſet a period to farther waging of Law.

2. Even this oath tendeth to the ſpeedier ending of controverſies; and oftentimes it ſtops all farther proceedings, when the party burthened by preſumptions, is cleared and diſmiſſed upon his oath.

3. Though this oath be given in the beginning of a ſuit, to lay a firme ground, and foundation thereon: yet the intention of him that miniſtreth the oath, is by clearing the matter of fact, to proceed more ſpeedily to the *Queſtio Iuris*; and the pleading it, and more maturely deciding it: and ſo this oath tendeth to the ſooner ending of ſtrife.

Obj. 4. Either the crimes objected againſt any man are manifeſt, or hidden: if they bee open and manifeſt, there needs no oath *ex officio* to diſcover them, but witneſſes only are to be produced, which in ſuch caſes cannot be wanting: and if they be hidden and ſecret, then the Apoſtles rule takes place, 1. *Cor.* 4. 5. *Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkneſſe, and will make manifeſt the Counſels of the hearts; and then ſhall every man have praiſe of God.*

Sol. 1. The Apoſtle ſpeaketh not in that place againſt any judiciall proceedings, but againſt private, raſh, and uncharitable judging of our brother, and taking his words in the worſt part, without any juſt ground; or cenſuring not ſo much his outward actions or ſpeeches, as inward intentions, known only to God. Such perverſe judging, our Saviour condem-

condemneth, *Matth.* 7. 1. And this Apoſtle *Rom.* 2. 1. *Therefore thou art unexcuſable O man, whoſoever thou art that judgeſt.*

As in the skye ſometimes there is cleare light, and perfect day, ſometimes perfect darkneſſe, and yet beſides theſe, a third condition which we call *twilight*, neither ſo light as day, nor ſo dark as night: ſo the actions of men, for which they are queſtionable in Spirituall or Temporall Courts, are of three ſorts; ſome are altogether hidden, of which there can be brought no ſure proofe, nor ſtrong preſumption; the judgement of theſe muſt be reſerved to the laſt day, when Chriſt *ſhall reveal the ſecrets of all hearts*: ſome are done as it were in the face of the Sunne, whereof there may be ſtrong and evident proofes brought; in ſuch caſes a Judge ought to proceed *ſecundum allegata, & probata*; and not put the conſcience of any man as it were upon the wrack, to extort the truth from him by oath. Laſtly, ſome are of a mixt nature, neither fully open and manifeſt, nor altogether hidden, ſuch whereof there are ſtrong preſumptions, and a generall fame, but no pregnant proofe: in ſuch caſes the oath *ex officio* is of uſe, whereby the truth may be more and more diſcovered, and the party either cleared upon his deniall, or convicted upon his confeſſion; or held *pro confeſſo*, by his evaſions and tergiverſations, and refuſing to be put to the teſt of his oath.

ARTIC. 6.

Concerning the office of the Civill Magiſtrate.

THere remain many other errours of the Anabaptiſts, ſome blaſphemous, as the denying the incarnation of Chriſt from the ſubſtance of the bleſſed Virgin; ſome impure and laſcivious, as maintaining the plurality of wives: ſome drowzie and ſottiſh, as the caſting of the ſoule into an Endymion ſleep, untill the day of judgement. But becauſe theſe abſurd poſitions are not at this day generally owned by our Anabaptiſts, the laſt errour which I intend to encounter at this preſent is, that pernicious aſſertion of theirs, concerning the exauctorating all Civill Magiſtrates, whereby they dull the edge, or wring out of their hands the ſword of juſtice. Other of their errours fight againſt the Church, but this againſt the State: others againſt piety, but this againſt Politie: yet as *Velleius* in *Tully* goeth about, by reaſon, to prove that nothing is more hurtfull to man then the gift of reaſon; ſo this errour againſt policie is moſt politickly deviſed by them: for there being but two cenſures which any need to fear, the Eccleſiaſticall and the Civill: and they regarding not the Eccleſiaſticall, becauſe they are out of the pale of the Church; if they could keep themſelves out of the reach and ſtroake of the Civill ſword, all were cock-ſure with them; they might every where ſecurely both vent their errours, and practiſe their villanies. This is the true reaſon why they ſo vehemently contend, that the coercive power of the Magiſtrate can no way conſiſt with the perfection of Chriſtianity. Now although the Civill Magiſtrate be ordained of God for the ſuppreſſion of all vice and hereſie: yet above all other, he ought to have an eye to this; for this hath a peculiar antipathy to Magiſtracie. The Magiſtrate ſhall beare his ſword in vaine indeed, if he let other hereſies grow: but if this thrive in any Kingdome, State, or Common-wealth, he ſhall not beare his ſword at all. There is that contrariety and repugnancie between this hereſie and that calling, that if Magiſtracie doe not ſpeedily root out this hereſie, this hereſie will extirpate all Magiſtracie; for thus much it profeſſeth in formall tearmes.

See a Booke lately printed called Mans mortality.

Cic. l. 2. *de nat. deorum.*

ANABAPTIST.

No Chriſtian may with a good conſcience execute the office of a Civill Magiſtrate.

REPLY.

REFUTATION.

Before I cut off this hereſie againſt the materiall ſword with the ſword of the ſpirit, which is the word of God: I will preſent to the Anabaptiſts a glaſſe wherein they may ſee their own faces, drawne to the life. Saint *Peter*, and Saint *Iude*, ſpeaking againſt falſe Prophets in their dayes, ſo deſcribe them that all men may ſee who were the Grand-Fathers of theſe Hereticks, who trouble the Church at this day; *They walke*, ſaith Saint Peter, *after the fleſh, in the luſt of uncleanneſſe, and deſpiſe Government, and Dominion. Preſumptuous are they, ſelfe-willed, they are not afraid to ſpeake evill of dignities; whereas Angels which are greater in power and might, bring not railing accuſation againſt them before the Lord; but theſe as naturall brute beaſts made to be taken and deſtroyed, ſpeake evill of the things they underſtand not: and ſhall utterly periſh in their owne corruption.* I intreat the Reader to take ſpeciall notice of the words of theſe two Apoſtles, which fall ſo pat upon our preſent Anabaptiſts; as if the Apoſtles had particularly aimed at them. But to leave pourtraying them, and fall to refuting them.

1 Pet. 2. 10. Jude 8.

Calv. inſtruct. adv. Anabap. *En Apoſtolorum verba, quatam proprie conveniunt Anabaptiſtis, ut nominatim de ipſis prædicta videantur.*

ARGUMENT I.

Every office appointed by God for the adminiſtration of Juſtice, and preſervation of peace both in Church and Common-wealth, may with a good conſcience bee executed by a Chriſtian called thereunto.

But the office of Civill Magiſtrates, is an office appointed by God for the adminiſtration of juſtice; and preſervation of peace both in Church and Common-wealth, *Exod.* 18. 20, 21. 2 *Chron*, 19. 6. 7. 11. *Prov.* 8. 15. *Dan.* 2. 21.

Ergo, the office of a Magiſtrate may with a good conſcience be executed by a Chriſtian.

ANABAPTISTS ANSWER.

Although God appointed Magiſtrates in the time of the Law, and the *Iewes* were kept in order by them, yet it followeth not, that Chriſtians may exerciſe that power one over another; or that they need any Civill Magiſtrate at all: for they are called by Chriſt to a greater perfection; *They muſt not reſiſt evill, but give place to wrath.*

REPLY.

REPLY.

1. There is a like neceſſity of the office of a Judge and Magiſtrate, as well under the Goſpell, as under the Law. For both the Scripture teacheth us, *Acts 6.* 1. 1 *Cor.* 3. 3,4. *& 6.6,7. Phil.*3. 18. *Iames* 4. 1. and daily experience ſheweth, that ſuch diſorders fall out among Chriſtians, as did among Jewes; and that through the corruption of our nature, we are ſubject to thoſe paſſions: that unleſſe the Civill Magiſtrate interpoſe his authority, there will be no quiet, and peaceable living: and if the malady ſtill remaine, we muſt uſe the remedy which God hath appointed.

2. It is falſe which they affirme, that Chriſt in the 5. of *Matthew* addeth any thing to the law which the Prophet *David*, *Pſalme* 19. 7. affirmeth to *bee perfect, converting the ſoule*; but only he vindicateth it from the corrupt gloſſes, and falſe interpretations made thereof by the *Scribes* and *Phariſees*. For even thoſe duties of not *reſiſting evill, nor revenging our ſelves, and loving our enemies*; in which the Anabaptiſts as well as Papiſts, place Evangelicall perfection; were required by the law, *Deut.* 32. 35. *To me vengeance belongeth, and recompence; I will repay, ſaith the Lord*: And, *Prov.* 25. 21. *If thine enemy hunger, feed him; if hee thirſt, give him drinke.*

ARGUMENT II.

A holy and divine office can be no derogation to Evangelicall perfection.

But ſuch is the office of a Magiſtrate. For they are ſtiled Gods, *Pſalme* 82. 1. 6. *God ſtandeth in the congregation of the mighty, he judgeth among the Gods. I have ſaid, yee are Gods*, and, 2 Chron. 19. 6. 7. *Yee judge not for man, but for the Lord, who is with you in the judgment*; and in the execution of their office, they are the Miniſters of God both to reward them that doe well, and to execute wrath upon them that doe evill. *Rom.* 13. 14.

Ergo, the execution of the office of a Civill Magiſtrate, can be no derogation to Chriſtian perfection.

ARGUMENT III.

That dignity and power wherewith moſt holy and religious men, and higheſt in favour, have been inveſted; may well ſtand with Evangelicall perfection.

But

But moſt holy and religious men have been inveſted with the dignity and power of Magiſtracie, as namely *Melchizedec* a ſingular type of Chriſt, *Ioſeph* a man inſpired by God, and a revealer of his ſecrets, *Iob* a perfect, and upright man, *Moſes* the ſervant of God, *Ioſhuah* the Captaine of the Lords Hoſt, *David* a man after Gods own heart, *Daniel* a man beloved of God, *Iedidiah*, *Hezekiah*, and *Ioſiah*, after whom the Holy Ghoſt ſendeth this teſtimony; *Like unto them there were no Kings before them, that turned to the Lord with all their heart, and all their ſoule, and all their ſtrength, according to all the law of* Moſes; *nor after them aroſe any like unto them*, 2 Kings 23. 25.

Ergo the dignity and power of Magiſtracie may ſtand with Evangelicall perfection.

Argument IV.

That which was foretold and promiſed for a ſingular bleſſing to the Chriſtian Church, cannot be repugnant to the rules of the Goſpell.

But the government and protection of Kings, and their ſupporting and maintaining the Goſpell, is foretold and promiſed as a ſingular bleſſing to the Chriſtian Church. *Pſal.* 68. 29. *Kings ſhall bring preſents unto thee*, Pſalm. 72. 9, 10, 11. *They that dwell in the wildernesſe ſhall bow before him, and his enemies ſhall lick the duſt, the kings of* Tarſhiſh, *and of the* Iſles, *ſhall bring preſents; The King of* Sheba *and* Saba *ſhall bring gifts*, Eſay 49. 23. *Kings ſhall be thy nurſing Fathers, and Queens ſhall bee thy nurſing Mothers; they ſhall bow downe to thee with their face towards the earth, and lick up the duſt of thy feet.*

Ergo, the government and protection of Kings cannot be repugnant to the rule of the Goſpell.

Argument V.

The uſe of that authority muſt needs bee a bleſſing to a land, the want whereof is noted by the Holy Ghoſt, and threatned, as a great plague, & fearfull judgement upon a people.

But the want of a civill Magiſtrate to ſway the ſword of juſtice, is noted by the holy Ghoſt, as a great plague, and

fearfull judgement, *Iud.* 17.6. & 18.1. & 21. 25. *Ho* 3.4.

Ergo, the use of the Civill Magistrate is a blessing to a land.

ANABAP. ANSWER.

The people of the Iewes being stiffe-necked and stubborne, needed to bee curbed and kept in by the power of the Civill Magistrate: but Christians, who are meek Lambes, need not so.

REPLY.

1 What meek Lambes the * Anabaptists have beene, it appeareth by *Pontanus*, who relateth, that *by tumults raised by them in* Germany, Holsatia, *and* Swethland, *there were slaughtered within a few yeares, no lesse then* 150000.

2 It is true that the Jewes were for the most part a stubborn and stiffnecked people, and therefore are said by the Prophets to have *sinews of iron*; (and I pray God divers Christians at this day have not *nerves* in their neck of the same *metall*) But yet the Holy Ghost in the places above quoted, ascribeth not the great disorders in those dayes to the perverse and froward disposition of that people; but to the want of a Soveraigne Magistrate: *In those dayes there was no King in* Israel, *but every one did that which was right in his owne eyes*: which words are repeated *verbatim*, c. 21.25. that we should take speciall notice of them; and they imply, that whensoever there falls an *Interregnum*, this mischiefe will ensue thereupon: *that every man will doe that which is right in his owne eyes*, and his lust shall be his law. Whence * *Calvin* rightly infers, that the Anabaptists *could not take a more ready way to ruine all Empires, and Kingdomes, and introduce all carnall liberty and villany, then by wresting the sword out of the Magistrates hand.*

ARGUMENT VI.

Their authority is established by the Gospell, to whom all are bound to submit and obey.

But all Christians are bound to obey the Civill Magistrate, *Rom.* 13. *v.* 4. 5. *Tit.* 3. 1. 1 *Pet.* 2. 13, 14, 15.

Ergo, the authority of the Magistrate is established by the Gospell.

ANABAP-

* Catul. hæret. *Anabaptistæ, quorum proximus superiore tempore author fuit* Thomas Monetarius *seu* Munzerus, *commoverunt seditionem rusticam, per* Germaniam, Alsatiam, & Sweviam; *ubi ad* 150000. *furerunt trucidati.* Judges 17. 6. 18. 1. Iudges 21. 25.

* Instruct. adv. Anab. *Est bellum gerere cum Deo, dedecore afficere quod ipse honoravit, & quod a Deo extollitur pedibus conculcare; neque vero brevi ore compendio mundi ruinam moliri, & latrocinierum licentiam summam ubique introducere possent; quam cum reipublicæ administrationem ac gladii potestatem abrogari volunt.*

ANABAP. ANSVVER.

The Magistrates that then were, were Infidels, and Heathen, to whom the Christians could not with a good conscience obey, because they made many cruell edicts against the Christian faith; the meaning therefore of the Apostle can be no other, then that we should yeild them passive obedience.

REPLY.

Saint *Augustine* rightly distinguisheth between *Dominum temporalem*, and *Dominum eternum*; the souldiers under *Julian* the *Apostata*, when the Emperour commanded them to advance in Battaile against the *Persian*, they executed his commands and acquitted themselves valiantly against their enemy; but when he commanded them to offer sacrifice to his Idols, they preferred their Eternall Lord, before their Temporall, and absolutely refused to doe it. In like manner, all good Christians can put a difference between Civill & Religious commands, such things as appertaine to the government of the State, and such things as belong to the immediate service of God. In the former, they yeild their obedience even to heathen Magistrates for God, in the latter they comply not with them, because such their commands are against God. 1.

Although it bee true, that the greatest part of our Christian duty, which we owe to wicked Magistrates, oppressing and tyrannizing over those that are truly religious, making havock of the Church, is to submit to their power, and glorifie God by our sufferings: yet the very Text of the Apostle requires more, *Tit.* 3. 1. *not only to bee subject to Principalities and Powers, but to obey Magistrates, and to bee ready to every good work: namely, all such good works, as tend to the Peace of the Common-wealth*, and well managing the affaires of the State. 2.

If evill Magistrates may not bee resisted, much lesse good; if wee ought to honour, and humbly obey, and pay tribute to Princes and Governours that are avert se from the Christian faith; how much more to religious Kings, and Christian Governours? 3.

ARGUMENT VII.

Those for whom we are to offer up prayers and supplications in speciall, their calling must needs bee warrantable by, and agreeable to the Gospell.

But we are to offer prayers and supplications in speciall for

Civill Magiſtrates, 1 *Timothy* 2. 1. 2, 3, 4.
Ergo, their calling is warrantable by, and agreeable to the Goſpell.

ANABAP. ANSWER.

We are to pray for their perſons as men, but not for their functions as they are Magiſtrates.

REPLY.

1. The Apoſtles inſtancing particularly in Kings, and thoſe that are in eminent authority ſheweth, that he hath an eye to their very function, eſpecially ſeeing he addeth, *that we may lead a quiet and peaceable life in all godlineſſe and honeſtie*; which we cannot doe, unleſſe God bleſſe their government over us.

2. *Calvin* rightly interreth this to be the meaning of the Apoſtle, from the reaſon he uſeth, *verſ.* 4. *Who will have all men to be ſaved, and to come to the knowledge of the truth.* By *all men*, ſaith he, *the Apoſtle cannot underſtand*, ad unum omnes, nemine excluſo, *every man in particular, none excepted*: ſed omnes vitæ conditiones, & ſtatus, quia ſtatus Principum rejectus à Deo, & maledictus videri poterat; eo quod omnes Evangelium infeſto animo perſequerentur. *Not all men univerſally, and every man in particular; for then none ſhould be damned: but all ſtates and conditions of men: and in that regard, he names expreſſely Kings, and Princes, becauſe their eſtate and condition might ſeem to be rejected of God, and curſed by him; by reaſon that all Princes at that time were ill-affected to the Goſpell, and perſecuted it to bands and death.* Notwithſtanding this miſchiefe the Church then received by Civill Magiſtrates, yet the Apoſtle teacheth us, that it is good and acceptable in the ſight of God, to make ſupplications even for them, becauſe God excludeth no calling or conditions of men from ſalvation.

Cal. opuſc. p. 481.

ARGUMENT VIII.

What Kings are required to doe under the Goſpell, can be no diminution of Evangelicall holineſſe, or perfection.
But Kings under the Goſpell are commanded to imploy their power to the advancement of Chriſts Kingdome, *Pſalme* 2. 10, 11, 12.
Ergo, it can be no diminution of Evangelicall holineſſe or perfection, for Kings to imploy their regall power in the ſervice of the Church.

ANABAP.

ANABAPTISTS ANSWER.

King. David *in the second Psalme exhorteth Kings to embrace the Gospell, and worship Christ, not to exercise their regall authority amongst Christians.*

REPLY.

When Saint *Paul* commandeth that every man after his conversion to the Christian faith *to abide in the same calling whereunto they are called*, certainly hee excludeth not the best and most eminent calling, which is that of Soveraign Princes and Magistrates; and if they must not quit their calling, undoubtedly they must imploy their power to the best end; which is, the advancing of Christs Kingdome in theirs. 1 Cor. 7. 20.

2 Saint *Augustine* by an acute distinction very well illustrateth the Text of the *Psalmist*, *Be wise O yee Kings, serve the Lord with feare; a King serves God two manner of wayes; as a man, by leading a godly life agreeable to the rules of the Gospell; as a King, he serves God by enacting lawes with convenient severity, commanding just things, and prohibiting the contrary; so* Hezekiah, *and* Josiah, *and the King of* Niniveh, *and* Darius, *and* Nebuchadnezzar (hee might have added) and *Constantine* and *Theodosius*, and all religious Christian Kings, *serve God; for then properly Kings serve God as Kings, when they doe those things in and for the service of the Lord, which none can doe but Kings.* Ad Bonif. Ep. 50. *Aliter servit Rex quia homo est, aliter, quia etiam & Rex est: quia homo est, ei servit vivendo fideliter; quia vero etiam Rex est servit, leges justa praecipientes, & contraria prohibentes, conveniente vigore sanciendo. In hoc ergo serviunt Domino Reges, in quantum sunt Reges, cum ea faciunt ad serviendum illi quae non possunt facere nisi Reges.*

ANABAP: OBIECT. *Obj.* 1.

There is no Paradox so absurd, saith the Orator, which meets not with some Patron among the learned, and I may adde farther, which hath not some varnish of reason, yea and glosse also of Scripture put upon it. For although as the Poets faine that *Atlas* beares up the heavens, so the Civill Magistrates beare up the pillars of the earth, and support the frame of all government: yet the Anabaptists bid them Battaile, and furnish themselves with weapons against their calling out of Scripture. First they wrest to their wicked purpose the words of our Saviour, *Iohn* 18. 36. *My Kingdome is not of this world. Ergo*, say they, no Christian ought to raigne as a King, or rule as a Governour in this world.

Sol. 1.

But we answer, that the inference is unsound, themselves being Judges; for as he here professeth, that hee had no Kingdome here, so elsewere that he had no house, or possessions; *The Foxes, saith he, have dens, and the Birds have nests, but the Sonne of man hath not whereon to*

lay his head: Yet the Anabaptiſts will not allow it for a good inference; *Ergo*, no good Chriſtian may hold houſe or lands. If then they will have Kings to quit their Earthly Crownes, and Scepters, becauſe our Saviour had none ſuch here, let them give a good example, and firſt quit all their houſes, goods, and lands; and follow Chriſt naked.

2. The meaning of our Saviours words is, that though indeed hee bee a King, yet his Kingdome is not a Temporall Kingdome, in which hee ſwayeth a Temporall ſword, but a Spirituall Kingdome, whereby hee ruleth the hearts of the faithfull: or that he is a King, and hath both his *Throne* and his *Guard*, his *Throne* of glory, and his *Guard* of Angels: but this his Kingdome is an heavenly, not an earthly Kingdome. Notwithſtanding, it will not hence follow, that earthly Kings and Princes hold not their Crownes from him. For *Solomon* and Saint *John* affirme the contrary, *Solomon* ſpeaking in the perſon of Chriſt ſaith, *By me Kings raigne*; and Saint *John* ſaith, *He hath a name written upon his thigh, King of Kings, and Lord of Lords*: a Temporall Kingdom and a Spirituall are *diverſa*, not *adverſa*; diverſe and diſtinct, not adverſe and contrary one to the other: Chriſt in a different capacity hath right to both; as God, hee adminiſtreth all Temporall Kingdomes by Kings and Princes appointed by him; and his Spirituall Kingdome by Biſhops, Paſtors, and Miniſters of the Goſpell: Howſoever, certain it is, that he warranteth and approveth of the authority of Secular Kings, and Magiſtrates; for he commandeth *all men to pay unto Cæſar the things that are Cæſars: and himſelfe paid tribute; and acknowledgeth Pilats power over him to be from God.*

Prov. 8. 15, 16. Apoc. 19. 16.

Matth. 22. 21. Jo. 19. 11.

Obj. 2. Secondly, they ſtraine the words of our Saviour, *Matth.* 20. 25. *Luke* 22. 25. *The Kings of the Gentiles exercise Lordſhip over them, and they that are great, exerciſe authority upon them; but it ſhall not be ſo with you*: therefore ſay they, no Chriſtians may beare rule one over another.

Sol. 2. To this objection the learned Divines, both ancient and later, ſhape a double anſwer, firſt, that Chriſt here ſpeaketh not to all Chriſtians, but only to his Apoſtles and their ſucceſſours, whoſe office hee diſtinguiſheth from Temporall Rule and Dominion, You my Apoſtles ſhall not by vertue of your calling challenge to your ſelves Regall power, or Coactive and Temporall authority or jurisdiction, ſo Saint *Bernard* gloſſeth upon the Text, If thou art *an Apoſtle of Chriſt, thou muſt not Lord it; if thou art a Lord, thou muſt not meddle with the Apoſtles function; thou art forbid to exerciſe both*: Aude ergo uſurpare, aut Apoſto-

latum

latum, si Dominus es; aut si Apostolicus es, Dominatum. *So* Calvin: *Christs purpose here, was to distinguish between the office of an Apostle, and a Prince*; for this his speech was occasioned by a strife that fell among the Apostles, which of them was the greatest in Christs Kingdome: to take away this strife, he admonisheth them, that his Kingdome is spirituall; and that it consisteth not in worldly Pomp, Greatnesse, or Dominion.

Instruct. adv. Anabaptist. *Non idem est Apostolarum, & principum officium: nam in illa nulla est Dominatio; Christus autem nihil aliud quam alterum ab altero discernere voluit.*

2. That in these words Christ forbids not simply all rule and Dominion, but the ambitious affecting and tyrannicall exercising it, and they prove this to be the meaning. 1. From the adjunct *Gentiles*, he saith not simply, Kings exercise Lordship over them, but *Kings of the Gentiles; but you shall not doe so*, that is, you shall not rule one over another, after the manner of heathens. 2. From the preposition, κατα, which is commonly taken in the worst sense, as in *Catachresis, Cataphryges, Catabaptista*, so likewise κατακυριευουσιν (the word used in the originall) signifieth to abuse the Magistrates power, and to rule tyrannically. 3. By the consequence, *but he that is greatest among you, let him be as the younger; and he that is chiefe, as he that doth serve*: which words evidently imply an imparity among Christians, but such as may stand with Christian humilitie, and mutuall service one to another. 4. By the comparison, verse 28. *As you have me for an example*, whom though you *justly call Lord and master, for so I am, yet I am among you as he that serveth.*

Thirdly, As before they wrested our Saviours speech, so now in a third place, they doe his practice; the same mind, say they, ought to be in all Christians as was in Christ himselfe: but he refused a Kingdome, when it was offered him, *Iohn 6.* 15. Therefore no Christians ought to accept of the office of a King, or civill Magistrate. *Obj.* 3.

The sinewes of this argument, as the former, are weak, for there were speciall reasons for which Christ refused to be made a King, which concerne not Christians: for first hee was the *Messiah*, whose Kingdome was not to be temporall, but spirituall, as you heard in the solution to the first objection. *Sol.*

Secondly, The country of *Iudea* was at this time reduced into the condition of a province under the Romane Empire, neither had the people any power to chuse them a King: if then Christ had yeelded to their motion, he should have been the Authour of a tumult and sedition in the State, and brought a great scandall and obloquie upon the Gospel.

Thirdly, Christ when he came into the world, tooke upon him the form

forme of a ſervant, and the chiefe end of his comming was to *beare our infirmities, and carry our ſorrowes, to receive the chaſtiſement of our peace, and to lay downe his life for our ranſome:* which ignominious death and ſufferings would not well conſort with the Majeſtie of a puiſſant temporall King. And how will it follow that becauſe by Chriſts example, no Chriſtian ought to ſuffer himſelfe to be made a King by a popular tumult, that therefore no Chriſtian may accept of a Crowne in an elective Kingdome, if it be lawfully offered unto him, or in a ſucceſſive, if it be his right by deſcent?

Obj. 4. Fourthly, They work upon Chriſts refuſall to interpoſe in a quarrell betweene two brothers about their patrimony, that which Chriſt declined (ſay they) no Chriſtian ought to undertake: But Chriſt declined the office of a Judge, or arbitratour in a litigious ſuit like to grow among brethren, *Luke* 12. 13, 14. Therefore no Chriſtian may take the like office upon him.

Sol. But ſhallow as they are, they reach not the depth of our Saviours reaſon, why he refuſed to be umpire or arbitratour in that controverſie, belonging to the Law, concerning right of inheritance; which was not becauſe he ſimply diſliked ſuch an imployment, as inconſiſtent with Chriſtian perfection, for among the eight beatitudes he alloweth one *to peace makers*, Mat. 5. 9. and Saint *Paul*, who wrote by his ſpirit, warranteth and commendeth this worke of Chriſtian charitie, to compoſe differences among brethren, and prevent law ſuits, 1. Cor. 6. 2. *Dare any of you having a matter againſt another, goe to law before the unjuſt, and not before the Saints? doe ye not know the Saints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?* But becauſe he had no calling thereunto, *who*, ſaith he, *made me a judge or a divider over you?* Though it had beene a good worke in it ſelfe to ſet a period to a vexatious ſuit amongſt brethren, yet Chriſt was not ſent to that end: and if he had embraced buſineſſe of this nature, as when he began to cure men miraculouſly, all the ſicke were brought to him, both farre and neere: ſo if like another *Solomon*, he had ſate upon the Bench of Juſtice, to ſentence cauſes and determine mens right; he ſhould never have wanted worke, all men would have choſen ſuch an Arbitratour, and all perplexed and intangled ſuits would have been referred to his comprimize, and hereby he would have been much hindred in his holy progreſſes to preach the Goſpel in all places, and much of his precious time would have been taken up in judicature, and ſacrilegiouſly robbed from the Church and

more

more holy employments for the good of ſouls. The inſtructions we are to gather from Chriſts refuſall to intermeddle with buſines of that nature are, firſt, to walke within the duties of our calling, not to ſit upon the Bench without a Commiſſion: the eye muſt not doe the office of the hand, nor the hand of the foot: but every member his own work. It is one thing to be a preacher of the Goſpel, and another to be a Judge: and though it be a good and charitable worke to cleare mens titles to their Lands upon earth; yet it is better to *cleare their title to the Kingdome of heavin.* We muſt not therefore intermit, or neglect the duties of our ſacred Function for any civill whatſoever: nor upon any fair and plauſible pretence, ingage our ſelves in ſuch buſineſſes which may any way ſtop, or hinder us in the courſe of our Miniſtery.

Fiftly, They caſt ſome of that *duſt in our eyes*, on which our Saviour *wrote with his finger, Ioh.* 8. 6. When the woman taken in adultery was brought before him, the puniſhment (ſay they) of adultery is as neceſſary as of any other crime: yet Chriſt would not inflict it, nor pronounce ſentence againſt the woman ſhamefully taken in that groſſe act of uncleanneſſe: therefore Chriſtians ought not to inflict Civill puniſhments, or make uſe of the materiall ſword, but content themſelves with the ſpirituall of excommunication, to cut off malefactors from the Church therewith. *Obj.* 2.

But they weigh not the circumſtances of the Text; the *Scribes* and *Phariſees* intended not the execution of juſtice upon the woman, but came a birding to catch our Saviour in a ſnare, which they laid after this manner: Will he judge this woman fit to be ſtoned according to the Law, or not? if he will not judge her, we have a juſt quarrell againſt him for derogating from the Law of *Moſes*: if he judge her fit to ſuffer death, and condemne her to be ſtoned, wee ſhall have juſt cauſe to queſtion him, by what authority hee aſſumes to himſelfe the office of a Judge; Chriſt diſcerning the ſnare, thus breakes it in ſunder, *He that is without ſinne among you* (ſaith he) *let him firſt caſt a ſtone at her.* Which is as if he ſhould have ſaid, The matter of fact is evident, the woman is guilty, and the law is as cleare, *ſhee ought to be ſtoned:* but who are you who demand the rigour of the Law to be executed upon her? are you free from this foule aſperſion? are you innocent from this great offence? look into the book of your owne conſcience, or if not, read what you ſee here written in the duſt. Thus touching on their ſore, they ſhrinke, and withdraw themſelves away one after another, and the woman is left alone with our Saviour, whom he diſmiſ- *Sol.*

ſeth with a gracious admonition, *Goe and ſinne no more*, *verſ.* 11. What will the Anabaptiſt conclude from hence? that becauſe Chriſt condemned not this woman to death according to Law, that therefore no Chriſtian may inflict corporall puniſhment for adultery? by the ſame reaſon they might inferre againſt themſelves and their owne practiſes, that becauſe Chriſt ſevered not this woman from the congregation, that therefore no Miniſter of God, or ſpirituall Magiſtrate, may excommunicate for adultery, or the like crimes.

That which we are from this example of our Saviour to learne for our inſtruction, is, firſt, That Chriſt *came not to deſtroy, but to ſave*; not to puniſh, but to forgive ſinne, not to bereave any of their Temporall life, but to purchaſe for all true believers, and penitent ſinners, a Spirituall and Eternall life.

Secondly, that all they who are overtaken with any ſinne or crime puniſhable by the Law, ought not to proſecute the extremity againſt others, who ſtick in the ſame mud with themſelves. The ſnuffers which were to mend the lights in the Sanctuary, by Gods appointment, were to be made of pure gold; to teach us, that they who take upon them to accuſe and cenſure others, ought themſelves to be moſt free from blame; eſpecially in the ſame kind of tranſgreſſion: otherwiſe they are like to heare *Phyſitian cure thy ſelfe*, or out of *Rom.* 2. 21. *Thou which teacheſt another, teacheſt thou not thy ſelfe? thou which preacheſt a man ſhould not ſteale, doſt thou ſteale? thou which ſaiſt a man ſhould not commit adultery, doſt thou commit adultery?* or as we have it, *Joh.* 8. 7. *He that is without ſinne, let him caſt the firſt ſtone.*

Thirdly, that the Miniſters of the Goſpell by the example of our bleſſed Saviour, when ſinners are brought before them, confounded with ſhame in themſelves, and ſo ſtrangled with their inward guilt, that they are not able to ſpeak a word in their own defence, or for their excuſe, ought to have compaſſion on them, and upon their repentance and humiliation ſend them away with ſome comfort and godly admonitions, as our Saviour doth here: *Hath none condemned thee? neither doe I: goe, and ſinne no more.*

Obj. 8. Laſtly, they argue very weakly, *ab authoritate negativè*, after this manner: We read in holy Scripture of no Chriſtians that ever ſate upon the throne of Majeſty, or Bench of Juſtice, neither in the age of the Apoſtles, nor in the prime and beſt times doe we heare of any Civill Magiſtrate exerciſing any authority in the Church: therefore Chriſtians ought to exerciſe no ſuch authority, nor execute any ſuch office.

But this argument, like snow, when the weather growes warme, dissolves of it selfe: For, 1. As we read in the New Testament of no Christian Kings, Judges, Sheriffes, or other Officers attending on Courts of justice: so neither doe wee read of any that taught the Tongues, Arts, or Sciences, or trades in foraine parts, or exercised any kind of Manufactures now in use: yet no man doubteth but many hundred did so, and questionlesse Ministers of justice, are as necessary in every City and Towne Corporate, as Merchants or Artizens. This argument therefore *ab authoritate negative*, may justly bee answered negatively: If there were no Christian Magistrates, they could not bee recorded in Scriptures; but it will not follow, none are mentioned or recorded in Scripture, *Ergo*, there were none. *Sol.*

2. Though the story of *Abgarus* King of *Edessa* his conversion to the Christian faith may be Apocryphall, yet the story of the Eunuch related *Acts* 8. 27. *A man of great authority under* Candace *Queene of* Ethiopia is Canonicall, and *Nicodemus a Ruler among the Iewes*, and *Ioseph* of *Arimathea the Senatour*, and *Theophilus*, to whom Saint *Luke* intitles his Gospell, and *Cornelius* the *Centurion*, and *Publius the Governour of Melita*, and *Sergius Paulus the Proconsull*, and *Erastus the Chamberlaine*, and *some of Neroes family*, whose names are registred in the book of life, make good the observation of the Apostle, *that though not many Noble men, not many mighty men, not many in great place or authority*; yet some such were called even in the Apostles time, which are sufficient to rebate the edge of this argument.

3. Admit that there were few or no Converts in the Apostles dayes, who held the place, or executed the office of Magistrates: yet (that which is sufficient to prove the lawfulnesse and necessity of that calling) Christ himselfe both acknowledged and submitted unto the authority of *Pilat*, and paid tribute to *Cæsar*; and Saint *Paul* appeales to *Augustus*, and complaines to *Lysias* of a conspiracy against him, and was rescued by him.

Lastly, though the Christian Church at the beginning was *cast out* as it were *starke naked, and lay in the open field weltring in her owne blood, and no eye pitied her*; yet in processe of time the predictions of the Prophets were accomplished, *She had Kings to be her nursing Fathers, and Queenes to be her nursing Mothers*, and all sorts of Civill Magistrates, both supreame and subordinate, to be her Gardians, and Protectours. And as the earth in *Italy* never bare so great a burthen on it, nor yeilded so plentifull a crop, as when it was turned up *laure-*

Flor. Epit. Liv. vii. *ato vomere*, and the plough held by the hand of *Camillus* the Dictatour; *terra geſtiente ſe coli à triumphali agricola*: ſo the Church and Common-wealth never ſo *thrived*, as when religious Kings and Princes took the manuring and managing thereof. Which happineſſe God grant to theſe Realmes and Kingdomes even till *Shilo* come, AMEN.

The *Pythagoreans* conceived the Celeſtiall Spheres to bee like Cymbals, and by their regular motion to produce harmonious ſounds; the Angels or Intelligencers as they call them, turning as it were the broaches. But this Celeſtiall muſick they ſpeak of, is but a pleaſing dreame, a true Celeſtiall harmony may be heard in the confeſſion of all the Reformed Churches, wherewith now in the cloſe, I purpoſe to cheare up and recreate the Reader; and leſt any quarrell ſhould be made, or offence taken at the precedencie: I will call the ſeverall Churches in ſuch order as they are ranked in the Latine edition of the Confeſſions, printed at *Geneva*, *An.* 1581.

Concerning the Authour, Office, and Authority of the Civill Magiſtrate, thus we read,

(a) Helvetica poſterior c. 30. *Magiſtratus omnis generis ab ipſo Deo eſt inſtitutus, ad generis humani pacem, ac tranquillitatem, ac ita ut primum in mundo locum obtineat. Sicut Deus ſalutem populi ſui operari vult per Magiſtratum, quem mundo velut patrem dedit: ita ſubditi omnes hoc Dei beneficium in Magiſtratu agnoſcere jubentur. Honorent ergo & revereantur Magiſtratum tanquam Dei Miniſtrum, ament eum, faveant ei, & orent pro eo tanquam pro patre; obediant item omnibus ejus juſtis & aequis mandatis: Religionis cura inprimis pertinet ad Magiſtratum ſanctum. Damnamus igitur Anabaptiſtas, qui ut*

In the (a) *Helvetian* confeſſion. The Magiſtracie of what kind ſoever is ordained of God for the peace and quietneſſe of mankind, and hee ought to have the firſt place in the world. (And a little afterwards) As God doth work the ſafety of his people, by the Magiſtrate, whom hee hath given to bee as a Father to the world: ſo all ſubjects are commanded to acknowledge this benefit of God in the Magiſtrate; let them therefore honour and reverence him as the Miniſter of God, love him, and pray for him as their Father, obey him, in all his juſt and righteous commands: the care of Religion chiefly appertaines to a godly Magiſtrate, let him therefore draw his ſword againſt all malefactours

ctours, murderers, theeves, and blaſphemous hereticks, &c. *In this regard* we condemn the Anabaptiſts, who as they deny that a Chriſtian may execute the office of a Magiſtrate: ſo alſo they deny that anyman may be lawfully put to death by him.

Chriſtianum negant fungi poſſe officio Magiſtratus; ita etiam negant quenquam à Magiſtratu juſtè occidi.

The *Baſil* (*b*) confeſſion. Let every Chriſtian Magiſtrate bend all his forces this way, that among all that are under him the name of God may be hallowed, his Kingdome propagagated, and his will in the rooting out of all wickednesse and vice, may be fulfilled. This duty was ever enjoyned even to the heathen Magiſtrates, how much more is it required of a Chriſtian Magiſtrate, who is Gods true Vicar?

(b) *Quilibet igitur Chriſtianus Magiſtratu (in quorum numero & nos eſſe cupimus) omnes vires eò dirigat, ut apud ſua fidei commiſſos nomen Dei ſanctificetur, regnum ipſius propagetur, ipſiuſq; voluntati cum ſeria extirpatione ſcelerum vivatur. Hoc officium ſemper etiam Gentili Magiſtratui injunctum fuit, quanto magis Chriſtiano Magiſtratui cõmendatũ eſſe debet, ut vero Dei Vicario.* Baſil. conf. ar. 7.

The *Bohemian* (*c*) confeſſion. The Civill Magiſtrate is the ordinance of God; and appointed by God, who both taketh his originall from God, and by the effectuall power of his preſence and continuall aid is maintained by him, to governe the people in thoſe things that appertain to the life of the body here upon earth: to whoſe power all and every one ought to be ſubject in thoſe things that are not contrary to God; firſt to the Kings Majeſty, then to all the Magiſtrates and ſuch as are in authority under him, whether they be of themſelves good men or evill.

(c) Bohemica confeſſ. c. 16. *Ex ſacris literis docetur, Politicum Magiſtratum eſſe Ordinationem Divinam, & à Deo conſtitutum, qui & à Deo originem ſuam ducat, & efficacitate præſentiæ, & auxilii hujus perpetui conſervetur, ad gubernandum populum in iis rebus quæ ad hanc in terris, & corporis hujus vitam pertinent; univerſi & ſinguli in omnibus, quæ Deo tantum non ſunt contraria, eminenti poteſtati ſubjectionem præſtent, primum Regiæ Majeſtati, poſtea verò omnibus Magiſtratibus, & qui cum poteſtate ſunt, ſive ipſi per ſe boni viri ſunt, ſive mali.*

(d) Gallica confeſſ. art. 39. *Credimus Deum velle mundum legibus, & politia gubernari, ut aliqua ſint frena quibus immoderata mundi cupiditates coerceantur: ideoque conſtituiſſe regna; reſpublicas, & reliquas principatuum ſpecies, ſive hereditario jure obveniant, ſive minus; ideo gladium in Magiſtratuum manus tradidit, reprimendis nimirum delictis, non modo contra ſecundam tabulam, ſed etiam contra primam commiſſis.*

The *French* (d) confeſſion, wee beleive that God would have the world to be governed Civilly, and by Lawes; that there may be certain bridles, whereby the deſires of men may bee reſtrained; and that therefore he hath appointed Kingdomes, Common-wealths, and other kinds of Principalities, whether they come by inheritance or otherwaies; and becauſe he is the authour of this order, we muſt not only ſuffer them to rule, whom he hath ſet over us, but alſo yeild unto them all honour and reverence; as to Deputies and Miniſters aſſigned by him to execute their lawfull and holy function; into their hands God hath put a ſword to puniſh all breaches, as well of the firſt Table, as of the ſecond.

(e) *Credimus Deum optimum maxim: ob generis humani corruptelam atque depravationem Reges, Principes, & Magiſtratus conſtituiſſe: velleque ut mundus hic legibus ac certa politia gubernetur, ad coercenda hominum vitia, & ut omnia inter homines recto ordine gerantur. Idcirco Magiſtratus ipſos gladio armavit, ut malos quidem plectant pœnis, probos verò tueantur. Horum porrò eſt non modò de civili politia conſervanda eſſe ſollicitos, verùm etiam dare operam ut ſacrum Miniſterium conſervetur, omnis Idololatria & adulterinus Dei cultus è medio tollatur, Regnũ Antichriſti diruatur, Chriſti verò Regnũ propaga-*

The (e) *Low-Dutch* confeſſion. We beleive that Almighty God by reaſon of the corruption and depravation of mankind, did appoint Kings, Princes, and Magiſtrates; and that it is his will that this world ſhould bee governed by lawes, and a Civill government; and to this end hee hath armed Magiſtrates with a ſword, to puniſh the wicked, and defend the good. To theſe it appertaineth of duty, not only watchfully to preſerve the Civill State, but alſo to endeavour that the holy Miniſtery of the word be maintained, all Idolatry and falſe worſhip removed, the Kingdome of Antichriſt pulled downe, and the Kingdome of Chriſt propagated. Wherefore wee deteſt all Anabaptiſts

tists and seditious persons, who cast away all government, and Magistracie, pervert judgements, and overthrow all mens rights, make all mens goods common; and lastly, abolish and confound all orders and degrees, appointed by God among men for honesty and comlinesse sake.

tur. Quamobrē Anabaptistas & turbulētos omnes detestamur, qui superiores Dominationes, & Magistratus objiciūt, jura ac judicia pervertunt, bona omnia com. faciunt, ac deniq; ordines ōnes, ac gradus, quos honestatis gratia Deus inter homines constituit, abolent aut confundunt. Belg. con. art. 36.

The *High* (*f*) *Dutch* confession at *Ausperge*. Civill governments and constitutions are good workes and ordinances of God, as Saint *Paul* testifieth: they condemne therefore the Anabaptists who forbid Civill offices to Christians; they condemn also those, who place Evangelicall perfection in abandoning all civill affaires; whereas Evangelicall perfection is Spirituall, and consisteth in the motions of the heart, in the feare of God, Faith, Love, and Obedience.

(*f*) Augustana confess. art. 16. *Legitimæ ordinationes civiles, sunt bona opera & ordinationes Dei, sicut* Paulus *testatur*, Rom. 13. 1. *Damnant Anabaptistas, qui interdicunt hæc civilia officia Christianis. Damnant & illos, qui Evangelicam perfectionem collocarunt in desertione civilium officiorum, quum Evangelica perfectio sit spiritualis; hoc est, consistat in motibus cordis, in timore Dei, fide, dilectione, obedientia.*

The *Saxon* confession. (*g*) Wee teach, that in the whole doctrine of God delivered by the Apostles and Prophets, that Civill government is maintained; and that Magistrates, Lawes, tribunalls, and the lawfull society of men, sprung not up by chance; but that all the good order that is left, is preserved by the exceeding goodnesse of God for the Churches sake: and all subjects owe to the civill Magistrate obedience, as Saint *Paul* saith, not only for wrath, that is, feare of corporall pu-

(*g*) Saxonica confess. art. 23. *Docemus in tota doctrina Dei per Prophetas & Apostolos tradita affirmari ordinem politicum, leges, judicia, Magistratus, & legitimam societatem hominum, nequaquam casu existere in genere humano; sed immensa bonitate Dei propter Ecclesiam: conservari, & Magistratui politico subditi debent obedientiam, non solum propter iram, id est metu pœnæ corporalis, quæ afficiuntur contumaces ab ipsis Magistra-*

Magiſtratibus, ſed etiam propter conſcientiam, id eſt contumacia eſt peccatum offendens Deum, & avellens conſcientiam à Deo. Et paulò poſt. Cum Magiſtratus ſint inter præcipua Eccleſia membra, videant ut judicia in Eccleſia rectè exerceantur, ſicut Conſtantinus, Theodoſius, Arcadius, Martianus, Carolus Magnus, *& multi pii Reges curaverunt rectè exerceri judicia Eccleſiæ.*

niſhment, wherwith the diſobedient are rewarded by the Magiſtrate, but alſo for conſcience ſake: Contumacie being a ſinne offending God, and withdrawing the conſcience from him. And ſeeing Magiſtrates are the chiefe members of the Church, let them ſee that Judgements in the Church, and Eccleſiaſticall cenſures, be rightly executed: as *Conſtantine, Theodoſius, Arcadius, Marcianus, Charle-Maine*; and many godly Kings took order in their times, that Eccleſiaſticall judicature, and proceedings in ſpirituall Courts ſhould be rightly carried.

(*h*) Suevica conf. art. 23. *Docent fungi Magiſtratu munus eſſe ſacratiſſimum, quod quidem homini divinitus contingere poſſit; unde & factum ſit, quod qui gerunt publicam, poteſtatem Dii in Scripturis vocentur. Item: obedientiæ quæ exhibetur Magiſtratibus, inter primi ordinis bona opera locum dant; & docent hoc unumquemque ſtudioſius ſeſe accommodare publicis legibus, quo ſincerior fuerit Chriſtianus fideque ditior.*

The *Suevick* (*h*) confeſſion. Our Churches teach, that the office of a Magiſtrate is moſt ſacred and divine; whence it is, that they who exerciſe this power, are called Gods; and our Preachers teach, that the obedience which is performed to Magiſtrates, is to bee placed among good works of the firſt rank; and that by how much a man is a more ſincere and faithfull Chriſtian, the more carefull hee is to obſerve the Lawes of the State.

I know not upon what ground the *Engliſh* and *Scotch* confeſſion are leſt out of the Harmony of Confeſſions, for they are as full as any of the reſt; for proofe of the point in queſtion, the *Scotch* runneth thus:

The Confeſſion of *Scotland.*

Wee confeſſe and acknowledge Empires, Kingdomes, Dominions, and Cities, to be diſtincted and ordained by God: that powers and authority in the ſame (be it of Emperous in their Empires, Kings in their Realmes, Dukes and Princes in their Dominions, and of other Magiſtrates in their Cities) to be Gods holy Ordinance, ordained

dained for manifestation of his owne glory, and for the singular profit and commodity of mankind; so that whosoever goeth about to take away, or confound the whole state of Civill policie, now long established; we affirm the same men not only to be enemies to mankind, but also wickedly to fight against Gods expressed will.

The Confession of *England*. *Art.* 37.

The Kings Majesty hath the chief power in this Realm of *England*, and other his Dominions; unto whom the chiefe government of all estates of this Realm, whether they be Ecclesiasticall or Civill, in all causes doth appertain, and is not, nor ought to be subject to any forrain jurisdiction. The Lawes of the Realm may punish Christian men with death, for heinous and grievous offences.

The summe of all is, the Civill Magistrate is a divine ordinance, and his chiefe care is, or ought to be Religion; for the defence and vindication whereof God hath put a sword in his hand, to cut off the disturbers of the Peace, as well in the Church as the Common-wealth: and because he is the Minister of God for our wealth and safety, his authority is to be obeyed by all sorts of men for conscience sake, and not to be resisted upon paine of damnation,

And now Christian Reader, thou hast heard a Harmony, listen not to discords; thou hast heard a consort of silver Trumpets, hearken not to a single oat-pipe, or the harsh sound of Rams hornes; thou hast heard the suffrages of all the learned Divines in the Reformed Churches; regard not the votes of a few illiterate Mechanicks, much lesse the fancie and dreames of fanaticall Enthusiasts; who because they are *Anomolies* themselves, would not by their good will there should bee any Rules: because they are wandring Starres, they would have none fixt; because they are dissolute, they would have no bonds of Lawes; because they are Schismaticks, and Non-conformists, they would have no Discipline in the Church; because they are dunces, and ignorant both of Tongues and Arts, they would have no learning, nor Universities: Lastly, because they walke inordinately, they would have no coercive power in the Magistrate to restraine them. There was never more cause then now to take heed what thou heareſt, *and to try the spirits*, whether they are of God or no; for there is not one only *lying spirit*, as in the dayes of *Ahab*, but many lying spirits in the mouthes of Prophets; not only *Romish Priests* and *Iesuits*, who endeavour to seduce thee to spirituall thraldome, idolatry and superstition, but also diverse

sorts of schismaticall Teachers, who intice thee to carnall liberty, prophaneneſſe, sacriledge, and faction. When I first heard of the manner of taking Apes in the *Indies*, I could scarce forbeare laughter; but now seeing dayly men of worth and parts, caught after the same manner by our new Sectaries, I can hardly refrain tears. The maner of taking those beasts is thus described: he that goes about to catch Apes in those parts of *America*, which abound with them, brings a Bason with fair water, and therein paddles with his hands, and washeth his face in sight of the Apes; and then steps aside for a while: the Ape seeing the coast cleare, steales to the Bason, and seeing his face in the water, is much delighted therewith; and in imitation of the man, dabbles with his feet in the cleare water, and washes his face, and wipes his eyes; and after this, he lyes in wait for him, fetches away the Bason, powres out the faire water, and fills it againe with water mingled with birdlime; and puts the Bason in the place where it stood before: the Ape returning to the Bason and suspecting nothing, puts his feet in the birdlime, and with that foul & mingled water washes his face, and wipes his eyes; which are thereby so dazled, & the eye-lids closed up, that unawares he is easily caught. In like manner, these late Proselytes, who invade many empty Pulpits in the City and Suburbs, at the first in their Sermons set before thee as it were a Bason of the pure water of life, wherin thou maist see thy face, & wash away the spots of thy soul; but after they have got thy liking and good opinion, & confide in thee, then they mingle bird-lime with the water of life: the birdlime of Socinianisme, of Libertinisme, or Antinominianisme, Brownisme, and Anabaptisme: wherewith, after they have put out or closed the eyes of thy judgement, they lead thee whither they list, and make a prey of thee. *Præmonitus præmunitus*, I have forewarned thee, bee thou forearmed against them, and the Lord give thee a right judgment in all things. *Gastius de exord. Anabap. p. 495. Quia Anabaptistæ à veritate averunt aures, ideo Deus mittit illis Doctores, non qui lingua medica sanarent ulcera ipsorum, sed qui pruritum ac scabiem affectuum ipsorum commodè scalperent.* Because the Anabaptists turn away their eares from the truth, God sendeth them teachers according to their desire; not such as with their wholesome tongues and doctrine heale their sores, but with their nailes scratch gently the itch of their carnall lusts and affections.

Remarkeable

Remarkeable Histories

OF THE

ANABAPTISTS,

WITH

OBSERVATIONS thereupon.

THE *French* after the first course of solid dishes, entertaine their guests with *Kicke-shoses*, and wee with fruit. Quelque choses.

In the former part of this Treatise (courteous Reader) as well in the propounding our arguments for the orthodox faith, as in the Refutation of the Anabaptists objections against it; I desired to set before thee *Solid and substantiall dishes*, to strengthen thee in the true doctrine of the reformed Church of England: but in these ensuing relations and observations, I make bold to set on the board *Kicke-shoses*, and variety of *strange fruits*: which though peradventure they will not much nourish thy faith, yet eaten *with a graine of Salt*, will some way irritate thy appetite, and help thy digestion and concoction.

OBSERVAT. I.

That the Anabaptists are an Illiterate, and Sottish Sect.

As *Macarius*, who had the care and oversight of erecting that magnificent structure at *Ierusalem*, built by *Helena* the mother of *Constantine* the great, was happy in his name: for *Macarius* in Greek signifieth blessed; and as *Theodoret* testifieth, a blessed man was he: so on the contrary, many Arch-hereticks, and *Boutefeux of the Church and State*,

(a) Theod. Hist. l. 1. c. 18. σοφώτατος καὶ θεῖος ἀνὴρ Μακάριος.

State, have been happily unlucky in their names; their God-Fathers at the Font proving Prophets, and the names they gave them, being preſages of their qualities, and fortunes, and Characters of their perſons. *Haymo* noteth out of *Iraneus*, that *Ebion* the Father of the *Ebionites*, ſignifieth in *Hebrew poore and ſilly*; and a ſilly poore man (God wot) was he. *Manes* the Father of the *Manichees* derives his name in *Greeke* from μανία *inſanio*, or *à* μανία *inſania* madneſſe; and verily, a *franticke heretick* was he. *Aërius* the Father of the *Aërians* carieth wind in his name, and a *light giddy-braind* fellow was hee; *blowne into* his hereſie with the wind of ambition: as Saint *Auguſtine* declareth in his bed-roll of hereſies. What ſhould I deſcend to *Maldonate*, whoſe very name ſpeaketh the abuſe of his gifts (*Maldonatus quaſi malè donatus*) and to *Ignatius* the Founder of his Sect *Ignatius Layola*, who as he hath *Ignem*, *fire in his name*, ſo he and his Diſciples have proved the greateſt *Incendiaries* in the Chriſtian world. I will trouble thee but with one inſtance more, and that is the Father of the Anabaptiſts of our age; who as I ſhewed thee before out of *Bullinger*, and *Melanthon*, was *Nicholas Stock*, a man every way anſwerable to his name, for a very *Block-head* was he. *Robertus Gallus* had a viſion wherein he ſaw the Pope ſaying Maſſe with a *lean*, (a) *meagre, and a drye head, like as if it had been made of wood*. Such of all the world was this *Stock*, the *head* of the Anabaptiſts, and from this block when he was hewen downe in *Germany*, ſome (*b*) chips flew into *England*. Although the eye of the mind of man ſince the fall, is like to the eye of an Owle, that cannot endure the bright beames of the Sunne of righteouſneſſe; and howſoever God in the firſt planting of the Goſpell made uſe of illiterate men, ſuch as were *Tent-makers* and *Fiſher-men*; to the end that all might know, that *He that planteth and he that watereth is nothing, but all is Gods, who giveth the increaſe*: yet when the eye of mans underſtanding is *anointed with the ey-ſalve of the* (c) *Spirit*; the clearer and ſharper the eye is, the better it diſcernes both Spirituall and Naturall objects: and ſince the extraordinary gifts of the Spirit have failed in the Church, the learneſt men whoſe knowledge God ſanctified to that uſe, have proved the worthieſt inſtruments of his glory, in proclaiming the doctrine of *Saving Grace*; *and* (d) *turning many unto righteouſnes, who ſhall ſhine as Starres in the skie for evermore*. And as it remaines a blot upon *Ieroboam*, and his houſe never to be wiped out; that he made of the *loweſt of the people Prieſts of the high places*: ſo it is not one of the leaſt brands of the *Roman* Antichriſt, that he filled the Church with a number of ignorant

Hay. compend. Eccleſ. Hiſt.

Aug. *de hæreſ. ad quod-vult Deum.*

Capite arido & macilento ac ſi eſſet lignum.

(*b*) Simlers præf. Bulleng. lib. 6. adv. Anabapt. *Peſtis hæc non tantum Germaniam, ſed & Italiam, & Galliam jamdudum pervagata eſt, & nunc etiam renaſcenti apud Anglos Eccleſiæ Chriſti plurimum negotii dedit.*

(*c*) Lipſ. de Conſtant. *Ratio reſtituendi lumine ſpiritus directa.*

(*d*) Daniel 12. 1 Kings 13. 33.

rant Masse-Priests, Monkes, and Fryers; *who blind guides as they were, of the blinder people, fell together with them into the ditch* of superstition, heresie, and sensuality. And think we the blindest men are the fittest to draw them out of it? This is the Anabaptists judgement; who as the *Romanists teach ignorance to be the mother of devotion*, so these to be the mother of Propheticall revelation, or interpretation. For *John Tuscoverer* (e) a Gold-smith of *Warendorp*, pretending himselfe to be a Prophet sent from God, commanded the Senate in Munster to remove all their Magistrates, and put down all their Preachers, as well Evangelicks, as Papists; and to place in their roome twelve simple illiterate men to expound the word of God to the people, without any help of Arts or Tongues, by meer Enthusiasmes, or sudden inspirations, and ejaculations. Another of their Prophets, *Iohn* (f) *Matthias*, commanded that none should keepe any booke in his house but the Bible, whereupon all the books that were found in any Library, Study, or House, save Bibles; were brought into the Market place, and a bone-fire made of them. But better all these obstinate Sectaries were burnt at a stake, then such a bonefire made in this Kingdome: after which would follow the ruine of all Schooles, and Universities, and more then *Egyptian* darkenesse through the wide Kingdome. Since the extraordinary gifts of Prophesie and Languages have ceased in the Church, secular learning hath been as the *Day-starre* appearing in the Firmament of the Church before the *Sunne*; and where no Day-starre going before, no Sunne rising after. As for rude Mechanicks, and unlettered Artificers, to chuse them for our guides to the celestiall *Canaan*, is all one, as if an Army to march by night over narrow bridges, and by fearfull precipices should by common consent elect pur-blind men to lead the way; or a fleet at Sea after they have *cut the line*, and saile under an unknowne *Climate* in a ruffe Sea, and tempestuous weather, should among all the Mariners chuse the unskilfullest Pilots to steer their course. Wee read in the *Apocalypse* of a (g) *Starre* called *Wormewood*, bitter in the effects and influences; but a *Starre* in the light thereof. Such have ben the Authours, Devisers, and Broachers of other Heresies; *bitter* indeed in their tenets, and *distastfull* in their manners; yet *Stars* for their light of learning: whereas these false teachers cut as *chips out of N. Stock* resemble brands of hell fire, in which there is a *sultring heat*, but no light at all. Peruse if thou please (Christian Reader) all the ancient heresies *listed* by *Epiphanius*, *Augustine*, *Philastrius*, *Alfonsus à Castro*, *Ambrosius de Rusconibus*, and others;

(e) History of the Anabaptists.

(f) Sleid. Commen. l. 10. *Idem Propheta mandabat ne ullum deinceps librum haberent aut sibi servarent praeter sacra Biblia; reliquos omnes in publicum referri jussit, & aboleri; hoc se mandatum Divinitus accepisse dicebat; itaque magno numero libri deportati flamma fuerunt omnes absumpti.*

(g) Apoc. c. 8. 11.

and therein thou ſhalt find the Ring-leaders great Clerks, and acute Sophiſters. Whence is that true obſervation of *Tertullian*, *Philoſophi hæreticorum Patriarchæ, Philoſophers have been the great Grand-fathers of Hereticks*; but of this baſe & contemptible Sect of the *Stockites*, there was never yet heard any Profeſſour of eminent learning, neither is there like ever to be: for learning, they hold rather a diſparagement, then ornament; an extinguiſher, then a kindler of their new light, and ſtrange fire. In a groſſe and foggy Miſt a cleare light cannot long ſhine, for either the light will pierce through the Miſt, or the Miſt will dampe the light: ſo, if it ſhould fall out that any great Scholar ſhould be admitted into their communion, either their groſſe errours would in time put out the light of his knowledge, or the clear light of his knowledge ſoone diſpell the Miſt of their ignorance, and palpable errours. Which need the leſſe confutation, becauſe they contradict themſelves as much as the truth. For,

Gaſt. l. de Anabapt. error. p. 75. *De eruditione quid ſperandum, ubi inſcitia & ut ipſi loquuntur, ſimplicitas docentium ſumma eruditio eſt?*

Contradictions in the doctrine and practiſes of the Anabaptiſts.

Firſt, they condemne the Baptiſme of children upon this ground, becauſe they ſay they cannot be aſſured of the truth of their faith, and repentance; by which reaſon they ſhould forbid or forbear the chriſtening of men in riper yeares alſo, foraſmuch as theſe teachers can be no way aſſured of the ſincerity of their Scholars faith, and true purpoſe of amendment of life. For though they profeſſe the one, and promiſe the other; yet they may do it in hypocriſie, and for worldly ends. Or if they wil ſay we ought to beleive their profeſſion and promiſe for themſelves, why then ought we not as well to beleive their profeſſion and promiſe for their Children, when the Fathers or God-fathers undertake for them at the Font?

Secondly, they preach the doctrine of mortification of the fleſh, and crucifying the luſts thereof; and yet withall they maintaine plurality of wives, and adulterous and inceſtuous copulations, under the title of ſpirituall marriages, with thoſe of their own Sect.

Conjugium (h) *vocat, hoc pretexit nomine culpam.*

(w) Virg. Æn. 4.

Thirdly, they allow of no ſet formes of prayer, or ſtudied Sermons; becauſe ſuch as they conceive, who uſe them, *pray not by the Spirit*: yet themſelves in their Aſſemblies make uſe of ſet hymnes, and Pſalmes, which notwithſtanding they make us beleive they *ſing by the Spirit*, according to the example of the Apoſtle: *I will pray with the ſpirit, and will pray with underſtanding alſo, I will ſing with the ſpirit, and I will ſing with underſtanding alſo.*

1 Cor. 14. 15.

Fourthly, they cry up the doctrine of the croſſe, and boaſt much of their

their suffering for righteousnesse sake: yet where they get any strength and can make head, they *resist the powers ordained of God*, and make war against their lawfull superiours, as we may see in *Sleiden*, *Gastius*, and *Guy-de-bres*.

Fiftly, They inveigh against covetousnesse, and to extirpate that *root of all evill*, teach men to renounce all proprietie in their goods, and to *have all things in common*: Yet they rob Monasteries, plunder townes, and villages, rifle houses, and turne the wicked, as they tearm them, out of their possessions, and hold them themselves; and when they are upbraided with this their rapine, they alleadge that text for themselves, *The meek shall possesse the earth*, presuming themselves to be those meeke ones, though we shall prove them hereafter to be a most cruell and bloody sect. Matth. 5.5.

Sixtly, They teach that the office of a civill Magistrate cannot consist with Christian perfection, yet they themselves in Munster and elsewhere had a *Consul*, and *Senatours*, and a *Headsman* of their own, yea, and a King also, *Iohn Leiden* the Tayler, who *stitched up a Kingdome* in one yeer, and *ravelled it out* the next.

Seventhly, They strip themselves stark naked, not onely when they flocke in great multitudes, men and women together, to their *Iordans* to be dipt; but also upon other occasions, when the season permits: and when they are questioned for it, they shelter this their shamelesse act, with the proverb, *Veritas nuda est*, the *truth is naked*, and desires no *vail*, *masque*, or guise; which reason if it were good, would hinder them from holding private Conventicles as they do, and when there is processe out against them, running into corners to hide themselves; for as the proverb is, *Veritas nuda est*, Truth is naked, which warranteth them, as they conceive, to throw off their clothes: so also there is a like proverb, *Veritas non quarit angulos*, *truth seekes no corners*, nor innocencie starting holes, yet they doe.

Lastly, in their Confession printed this yeer, they finde themselves agrieved with the name of Anabaptist, saying, *they are falsly so called*: yet it is well knowne they all of them either rebaptize or are rebaptized, and consequently are properly ἀναβαπτίσται actively or passively. But as *Corvinus* in his elder age so quite lost his memory, that he forgot his owne name: so these are so ignorant, that they know not their own proper name. If these disclaime second Baptisme, they are none of the sect: if they practise it, how can they truely say that they are falsly called Anabaptist? If Anabaptists be *their nicke name*, what is their

right

right name, whereby they may be diſtinguiſhed from other Chriſtians Catholike or Hereticks? They have hitherto been known in generall by no other names then of Anabaptiſts, or Catabaptiſts, and *never a barrell better herring*. An Anabaptiſt *deprives* children of Baptiſme, and a Catabaptiſt *depraves* Baptiſme. A Catabaptiſt may ſometimes be no Anabaptiſt, ſuch as was *Leo Copronymus*, who defiled the Font at his Baptiſme, yet was he not Chriſtened againe: but every Anabaptiſt is neceſſarily a *Catabaptiſt*; for the iteration of that Sacrament is an abuſe and pollution thereof.

Obſervat. II.

That the Anabaptiſts are a lying and blaſphemous ſect, falſly pretending to divine Viſions and Revelations.

All deviſers of new Religions and ſpirituall impoſtures aſcribe their new doctrine and worſhip to ſome divine Author, either God himſelfe, or ſome Angel ſent from him; and this they doe not ſo much to amuſe the vulgar, as to ſecure their tenets from the hazard of diſputes, and exempt their perſons and actions from the teſt of examination. He that ſpeaketh from the earth, and beares himſelfe upon humane authoritie and reaſon, can gaine no more upon his hearers, then the point of his ſword, or dint of his Arguments can inforce their aſſent thereunto: but he that ſpeaketh as from heaven captivateth our reaſon, and eaſily perſwades us to reſigne our eyes to him, *who dwelleth in a light that none can approach unto*. In humane debates and conſultations we are not to regard ſo much *quis* as *quid*, who is he that ſpeaketh, as what it is that is ſpoken: but contrariwiſe in celeſtiall myſteries, and diſputes about Religion, we are not ſo much to reſpect, *quid* as *quis*, what is that which our beliefe muſt embrace, as who he is that commands our aſſent; if it be he, who endued us with reaſon, all reaſon there is, that our reaſon ſhould vaile bonnet to him: whence is that golden Aphoriſme of Saint *Gregorie*, *Qui in factis dei rationem non invenit, in infirmitate ſua rationem invenit, cur rationem non inveniat*, He who inquires into celeſtiall myſteries, and is at a fault in his ſearch, and can finde no reaſon, why ſuch things ſhould be ſo, finds a ſufficient reaſon in his owne infirmitie, why he cannot dive into the reaſon thereof. His meaning is, the *plummet* of mans wit is too *light*, and the *line* of his diſcourſe too ſhort to *ſound* the bottome of theſe depths: for this cauſe it is that the broachers of new and abſurd

1. Tim. 6. 16.

tenets,

tenets, or rites in Religion, which naturall reason abhorres, to prevent all reasonings about them, pretend to Divine Revelations for them. *Minos* fained that he consulted with *Iupiter* in a deep vault, and from him received his law; *Numa*, that he had private conference with the Goddesse *Ægeria*, and from her received his rituall; *Mahomet*, that he discoursed with the Angel *Gabriel*, whose dictates are registred in the *Alcharon*; the *Helcesaites*, that they had a booke sent down from heaven, in which all Divine mysteries were revealed, which whosoever heard read, should presently receive remission of sinnes. In like manner, *Stock*, *Muncer*, *Melchior*, *Georgius*, *Tuscoverer*, and others by whose hands the envious man in these latter dayes sowed the tares of Anabaptisme, have deluded the people with pretended inspirations, visions, dreames, and Revelations.

Valerius Maximus. l. 1. c. 2. *Minos* Cretensium *Rex in quoddam præaltum specus secedere solebat, & in eamoratus tanquam a* Jove, *a quo se ortum ferebat, traditas sibi leges prærogabat. Ib.* Numa Pompilius, *ut* P. R. *sacris obligaret, volebat videri sibi cum Dea* Ægeria *congressus esse nocturnos, ejusque monitu accepta Diis immortalibus sacra instituere.* Bullinger adv. Anabap. l. 1. c. 2. Helcesaitæ *gloriabantur librum ipsis cœlitus demissum esse, quo mysteria resque divinæ continerentur; quæ quisquis recitari audisset, eum peccatorum veniam consequi.*

Nicholas Stock gave it out that God spake to him by an Angel, and revealed to him his will in dreames, promising him the place of the Angel Gabriel.

Gui de Bres. l. 1. cont. Anabap. *Ils songoyent des songes, & disoyent que par visions ils parloyent familierement avec Dieu, & preschoyent tels songes pour veritables, & comme Oracles divins a leurs Disciples.*

Next to this *Nicholas Stock*, *Thomas Muncer* was most famous in the Anabaptists chronicle, who when the people that were discontented with their Magistrates, and encouraged by their hereticall teachers to rebell in *Franconia*, drew themselves into the body of an Armie, this *Muncer* marched not in the place (assigned for false prophets) in *the taile*, but in the *head*, and there made an oration to the souldiers, " Advance brave spirits, ride on with your honour, and your right " hand shall teach you terrible things. For God hath revealed to me, " that the day shall be yours, he promised me, he who cannot lie, nor " deceive, assured me, that he will fight for you; let not the Princes " Artillery terrifie you, for this robe of mine shall receive, and dead all " the bullets shot at you: look up to the sky, see you not there a rainbow " in the clouds, the colours whereof we beare in our Streamers and An-

Sleid. Comment. l. 5. *Certissime vobis confirmo Deum nobis affuturum, nostramque fore victoriam: Nam ipse coram mihi promisit ipse, & qui fallere non potest aut mentiri, jussit, ut ad hunc modum rem aggrediar mulctato Magistratu: ne vos perterrefaciant machinæ bellicæ; pilas enim omnes quas illi tormentis in nos ejicient, veste mea sum excepturus. Aspicite signum, & testimonium illius in nos perpetuæ benevolentiæ; tollite oculos & arcum cœlestem mihi cernite, cum enim in vexillo nostro sit idem depictus arcus, clare significat Deus hoc simulacro se nobis affuturum in prælio.*

"cients, and can ye doubt of victorie, ſith God, as you ſee, himſelf is "our *Standard-bearer*, & the heavens *weare our colours*? A new topick, and a true kinde of preaching according to *Anthonie à Coneigſten* his method, *Per colores rhetoricos*.

But the event anſwered not expectation: the *bow* in the clouds did them no ſervice at all in their warre, neither did their prophet *Muncer his robe* ſerve as a target of ſteele to repell, and dead all the bullets ſhot againſt them; but as ſoone as ever this army of the Bores, and that other of the Princes were engaged, the people were miſerably ſlaughtered with *Veni Creator ſpiritus*, in their mouths; expecting that God ſhould fight for them from heaven, according to *Muncers* promiſe. Of *Georgius*, and *Melchior Hofman*, ſee before *Sect.* 1.

After *Muncer* and his chiefe aſſociates; and *Phiſer*, who deluded the people as much with dreames, as *Muncer* with viſions; had acted their parts: *Iohn Becold* commonly known by the name of *Iohn* of *Leiden*, and *Iohn Tuſcoverer* came upon the ſtage, and they ſo well acquitted themſelves in the perſons they took upon them, that the one gained the reputation of a Prophet, the other the title, and (for a time) the power of a King. Firſt *Iohn* of *Leiden* in a fanaticall fury (pretending a Propheticall ſpirit) puts off his cloathes, and runs naked through the City of *Munſter*, crying, The *King of* Sion *is come, the King of* Sion *is come*: Then returning home falls into a deep ſleep, dreames for three dayes together, and as ſoon as he awaked faines himſelfe ſpeechleſſe, and by ſignes demands Paper and Inke, and ſets down twelve men, moſt of them mean tradeſmen, to bee governours of the City of *Munſter*: whereto he addes certaine concluſions, that a man was not tyed to one wife, but that he might marry as many as he pleaſed; and ſuch other heretical poſitions. Not long after this dumbe Prophet gaining his ſpeech, told the people, that the ſpirit of propheſy was gone from him, and now reſted in one *Iohn Tuſcoverer* a Gold-ſmith, this new Prophet having called an Aſſembly, declared before them, that it was the will of the Heavenly Father, that *Iohn Leiden* ſhould bee King of the whole world. As, ſaith he, God ſet *Saul* to bee King in *Iſrael*; and after him *David* taken from the ſheep-fold: ſo hath he appointed *Iohn Becold* his Prophet to be King in *Sion*. *Suetonius* writeth, that after *Caligula* made himſelfe a God, he ordained his great horſe after the Heathen rite to be a Prieſt, *Dignus profecto*, ſaith *Bencius*, *tali Deo Sacerdos, & tali Sacerdote Deus*; like God, like Prieſt: in like manner we may ſay here moſt truly, Like Prophet, like King; a Smith-forge Prophet,

Oritur Propheta novus auriſex, is convocata multitudine commemorat patris cœleſtis hoc eſſe mandatum, ut imperium totius orbis terrarum Johannes Leidenſis obtineat. Sueton. in Calig.

Bencius orat. 3.

phet, and a *Tayler-shop-board* King; *Iohn Leiden* consecrates *Tuscoverer* a Prophet, *Tuscoverer crownes* him a King. And as *Iohn Leiden* acted dumb *Zacharie*, so *Gastius* reports of a woman who took upon her to act the part of *Iudith*, about the middle of the siege of *Munster*. This Prophetesse made the people believe that God had put into her the spirit of *Iudith*, and that she would goe out of the City, and never return till she had brought back the Bishops head; having cut it off as *Iudith* did the head of *Holofornes*: she was not so mad, but diverse of the Citizens were as fooliſh, for they put her in gorgeous apparell, and dreſt her like *Iudith*; and she premeditated a speech like to hers: but shee could not keep her owne counsell. For before she came into the presence of the Bishop, her intent was discovered; and instead of cutting off the Bishops head, she lost her owne. I shall trouble thee Christian Reader, but with one influence more. As *Biddulph* writeth in his travailes, that the *Darvises* (which are accounted Prophets among the Turks) run round so long, till they fall down as it were in a trance; and after they have layen in a seeming dead sleep for the space of an houre or more, rising up, they deliver their dreames for divine Oracles: so at *Abbarella*, a certain sort of Anabaptists fell down on the suddain, as if they swooned; holding their breath as long as they could possibly, till they swelled, and looked black in the face: insomuch that the standers by, were affrighted at the sight; in the end, after they were out of their extasie, and come to themselves; they told the people, what God spake to them in their Rapture: namely, that *Zuinglius* erred in his doctrine of Baptisme, that the christening of children was unlawfull, and that before two yeares came to an end, the day of judgement should be; and truly the former revelations were as true as the latter, it is now full a hundred yeares, since *Gastio* his book was printed at *Basil* (namely, in the yeare 1544.) And he relateth this Prophecie of theirs, as much more ancient then his book: so farre were these Epileptick Prophets out in their reckoning.

Lib. 1. de Exord. Anabap. p. 152. *Addam stultitiæ quoddam & temeritatis exemplum: mulier quædam obsidionis tempore inventa est, quæ se Episcopo facturam pollicereture, quod* Judith Holoferni, &c.

Gastius l. 1. p. 12. Abbarellæ *hoc utuntur præstigio; dejicit se aliquis aliquo Catabaptista, perinde ac si Epilepticus esset; spiritum quam diutissime potest retinet ac se inexstasi esse simulat, horrendam præbere speciem aiunt qui viderunt, &c.*

Observat. III.

That the Anabaptists are an impure and carnall Sect.

In a foule and spotted glasse we cannot perfectly see our face, neither in a foule and impure soule, is there any cleare reflection of the Image of God. God is a most pure and holy Spirit, and none are capable of his divine irradiations, and heavenly influences; but pure minds

and chaſt bodies: on the contrary, the Devill is tearmed in the Goſpell πνεῦμα ἀκάθαρτον *the uncleane ſpirit*, who as he once beſought our Saviour, to give him leave to enter into the herd of ſwine: ſo whereſoever he now enters, and whatſoever ſoule or body hee poſſeſſeth, hee maketh it a *Naſty Sty*. As the true Religion whereof God is the Author, *is undefiled before God*; ſo all falſe worſhip of God deviſed by Sathan and his inſtruments, is both defiled it ſelfe with idolatry or ſuperſtition, and defileth alſo the ſoules and conſciences of all that practiſe it. Hence it is, that the Profeſſours thereof are tearmed by Saint *Iude*, *ſpots and blots*; darke ſpots in regard of the errours of their underſtanding, and *foule blots* in regard of the impurity of their lives and converſation. Such were the falſe Prophets whom Saint *Peter* ſets out in "their colours, "having eyes full of adultery, and that cannot ceaſe "from ſinne, who allure through the luſts of the fleſh, through much "wantonneſſe, thoſe who for a while eſcaped from them; who live in "errour, to whom it is happened according to the Proverbe: the "dogge is turned to his owne vomit againe, and the ſow that was "waſhed, to her wallowing in the mire.

Matth. 10. 1. Mark. 1. 27. & c. 3. 11. c. 6. 7. Matth. 8. 31.

James 1. ult.

2 Pet. 2. 14.

Such were thoſe ungodly men, Saint *Iude* ſets a marke upon, *that turned the grace of our God into laſciviouſneſſe, verſ.* 4. *gave themſelves over to fornication, and going after ſtrange fleſh, ver.* 7. *filthy dreamers, defiling the fleſh, deſpiſing dominions, and ſpeaking evill of dignities, ver.* 8. Such were the *Nicolaitans*, and the Diſciples of *Iezabell* branded by the Spirit, *Apoc.* 2. 6. 20. *Who defiled the marriage bed, and ſeduced the ſervants of God to commit fornication, and to eat things ſacrificed unto Idols*. Such were moſt of the ancient Arch-hereticks, who as themſelves were caught, ſo they caught others *eſca voluptatis*, with a *fleſhy bait*: their Minions are upon record, *Simon Magus* had his *Helena*, *Apelles* his *Philumena*, *Montanus* his *Maximilla*, *Donatus* his *Lucilia*, *Elpidius* his *Agape*, *Priſcilian* his *Galla*; and others their Miſtreſſes. Not to tell you of *Sergius* the Pope his *Marozia*, *Gregory* the ſeventh his *Matildis*, *Alexander* the ſixt his *Lucretia*, *Leo* the tenth his *Magdalena*, and *Paul* the third his *Conſtantia*: in which conſideration I perſwade my ſelfe, that the degenerating See of *Rome* is tearmed in the *Apocalypſe*, the *great* whore; not only becauſe ſhe commits ſpirituall fornication in her idolatrous worſhip of Saints, Images, and Reliques: but becauſe ſhe permits corporall tolerating Stewes, and ſetting an eaſie rate upon all the impure vents of luxury, naturall and unnaturall. And though the Familiſts, Libertines, and Anabaptiſts, ſtand in oppoſition

Jeron. *ad* Ctef. Simon Magus *hæreſin condidit* Helenæ *meretricis adjutus auxilio, &c.*

Cap. 17. 19.

See *Taxa Cameræ Apoſtolicæ.*

sition to Papists; yet the great fowler of soules catcheth them all with the same foule *birdlime* of impure lusts. Of the Libertines, and Familists, I need not speak; they have discovered their filthinesse in the face of the Sun: and for the Anabaptists, all their often washing will neither cleanse their conscience from the guilt, nor their reputation from the staine of carnall impurity. For though they tolerate not Stewes as the Pope doth, yet they allow of plurality of wives, and most uncleane practices under the name of spirituall marriages; nay some of them have not blushed to affirme that none of their Sect can commit adultery: because *adulterium*, according to the Etymologie *ad alterum*, is folly committed with another mans wife; and defiling anothers body: *but all that are of their society are so knit one to the other, that they are all one body, as well as one spirit.* They had no sooner instild this doctrine into the weaker Sex, but two maids at *Sanctogall*, immediately after their second Baptisme, made ship-wrack of their virginity; and a third dashing at the same rock, and being called in question by the Magistrate for her incontinency, professed that shee out of her pure conscience did it; that is, playd the Whore. *For the Ring-leaders of our Sect told me, said she, that it was the will of the heavenly Father, that I should deny none the debt of Spirituall matrimony; & propterea fui ad omnia obedientissima omnibus, qui spiritualis matrimonii debita postulabant.* *Iohn* of *Leiden* their King and Prophet himselfe, though he pretended to never so much holinesse, yet was observed by a souldier in the night to steale from his wives bed, and truckle with the maid; which to colour, he made her his wife: and to justifie the marriage, he fell into that Propheticall sleep I spake of before, and after he had dreamed three dayes and three nights together, proclaimed his dreame for a divine Oracle; that no man was tyed to one wife: after which his Proclamation, all his Subjects ran to the handsomest women in the City, striving who should bee served first; and some with a forme of spirituall contract, some without it, so blasted the fairest flowers in all *Munster*, that there was not a maid of fourteene yeares of age that was not viciated.

Pontan-in Catal. Sleidan. Comment. l. 10. *Dogmata proponit Concionatoribus, viz. virum non esse devinctum uno conjugi, &c.* Gastius. l. 1. *de* Anabap. Exord. p. 25. *Non est adulterium apud nos, cum enim unum eundemque spiritum habeamus, nihil potest apud nos fieri, quod peccatum sit: ut enim unum habemus spiritum, ita unum corpus sumus.* Gastius de Exor. l. Anabap. l. 1. *Sancto Galli publice animadversum est in puellas duas, quæ donec ad Catabaptistas defecerent, inculpatæ pudicitiæ fuerant, sed simul atque corpus in Catabaptismum immersérant naufragium passæ sunt virginitatis.* Hist. Anabap. c. 3.

Of the like staine, though not altogether of the same straine, were the two false Prophets discovered in *London*, 1642. *Richard Farnham*, and *John Bull*: Whereof one of them, *Richard Farnham* the Weaver, to make a more sensible (as he conceived) demonstration of his extraordinary calling, like to that of *Hosea*, took to himselfe *a wife of fornica-*

See the printed Relation, two years since published.

tions, a Sea-faring mans wife; who returning home, laid her in *Newgate*, where she was arraigned and condemned for having two husbands: yet through mercy, obtained a Reprieve. But I will touch no more upon this Pitch, lest I defile my hands, and the Readers eyes therewith.

Observat. IV.

That the Anabaptists are a cruell and bloody Sect.

Suetonius writeth, that a Physiognomer being demanded what he thought concerning the naturall inclination and constitution of *Tiberius* the Emperour, answered, I see in him πῆλον αἵματι μεμιγμένον, *dirt mingled with blood*: Thereby intimating, that he would prove a most lewd, lascivious, and cruell Emperour; the dirt in his complexion representing *filthinesse*, and the blood, *Cruelty*. Such is the temper of the Anabaptists, filthy and impure, as I have shewed before; and which is far worse, cruell and bloodie.

Sueton. in vit. Tiberii. *Latum sanguine temperatum.*

As it is the peculiar Attribute of God to be the *Saviour*, and *Preserver of Man-kind*: so the Devils proper name is in Hebrew *Abaddon*, in Greek *Apollyon*, that is, *The destroyer*. *He was a murderer from the beginning*, as our Saviour teacheth us: seducing our first parents; and by his suggestion bringing in sinne, and by sin, death upon them, and all their posterity. He was accessarie to the first murder that ever was committed, by *Cain*, upon the body of his brother *Abel*.

Job 7.20. Apoc. 9.11. John 8.44.

Fraterno primum maduerunt sanguine terra;

and since he hath been the ruine and destruction of many millions of men.

First, under colour of Religion, inducing them *sacrificare humanas hostias*, to butcher men in sacrifices to him; In some places their Parents, as amongst the *Triballi*: in others the children, as in the valley of *Hinnon*: among the Indians, their Kings and Priests: and in other Countries, either the best of men, or the neerest of blood.

Secondly, by imbroiling single men in duels, Families in frayes and riots, Kingdoms in wars, both forraigne and domesticall.

Lastly, by raising persecutions against the true servants of God, and maintainers of the Orthodoxe Faith; In the first Ages of the Church, by Heathen Emperours; in the middle, by the Arians and Antitrinitarians; and in the later, by the Antichrist of Rome, and his Ad-

Adherents. As for the Heresie of the Anabaptists, it is neither so ancient as some of the former; neither was it ever so far dispersed; neither had it power to doe so much mischiefe, and make such havock of the true Church: Yet since it first sprung up in *Germany*, it hath caused and occasioned the effusion of very much blood, as I declared before in the Introduction to this Treatise, and by a few instances as it were *ex fimbriâ de textu*, by the *list* and *selvige* you may judge how deeply the *cloth is dyed in blood*. Eras. Adag.

To passe by the horrible parricide committed in the field of the *Sancto Galli* by an Anabaptist upon his owne brother, which *Gastius* relateth after this manner: *The elder brother, by the instigation of the devill, having his sword under his cloak, calls his brother (nothing aware of his bloody intent) before his father, mother, sisters, and the whole family; commands him there to kneele downe before them, and suddenly whips out his sword, and cuts off his head, and throwes it at the feet of his Parents; whereat they were so affrighted, that they dyed mad:* The murderer himselfe defending the fact, and saying, *Voluntas Dei impleta est.* L. 1. p. 22. *Immane parricidium quod Germanus in Germanum fratrem admisit in sancto Gallensium agro, quis quomodo potuit memorare? advocat frater fratrem nihil tale cogitantem in patris, matris, sororum, totiusque familiæ consessum, jubet ut in medio genu deponat; ut autem iste in genua sese demisit, corripit frater ensem quem in hoc attulerat, atq; per fauces jugulum protensi adegit, caputq; detondit, quod parentum pedibus advolutum pectora examinat; e reliquis corporis trunco magna cruoris vis emanat, concidunt atque amentia emoriuntur quotquot adsunt.*

At the first rising of the Anabaptists in *Suevia* and *Franconia*, to the number of forty thousand, they killed all the Nobles and Gentrie that made any head to stop their popular fury. And no marvaile the peoples fingers were dipt in blood, when their King and Prophets whole hands and armes were embrued in it. *Tho: Muncer* their Prophet, Senatour, and Generall, (for he was all these) in the first speech he made in the head of his Armie by *Frankhus*, (above mentioned) told the people, "That it was Gods promise that the righteous should wash their "feet in the blood of the wicked, and therefore he exhorted them to "fall pell-mell upon all the Princes, and Magistrates, and Landlords, "as tyrants and theeves that sucked the blood of the people, and lived "in luxurie and wantonnesse; and to kill every mothers sonne of their "enemies, and offer them up, was an acceptable sacrifice to God.

Another Prophet of theirs, *John Matthias* by name, who bore great sway with the people, when a black-smith *pinched him* with a disgracefull scoffe, calling him *cacatum Prophetum*, he procured him to be condemned to death, and himself would needs be the executioner, wounding

History of the Anabaptists. c. 3.

wounding him first with a holberd, and the wound proving not mortal, he after shot him through with a pistoll: then shedding a few Crocodile teares, and seeming to take compassion on him, he pardoneth him for his rash speech, saying, that God was reconciled to him, and that he had a Revelation from heaven, that the man should not die of his wounds: yet hee proved as in other things, so in that a false Prophet, the man dying a few dayes after. A man would think that their Tayler King *John* of *Leiden* should rather use the *needle*, then the *rapier* or *sword*: yet when soone after his Coronation, he made a great Feast, bidding at least 4000. men and women between the first and second course, he accuseth a man of high treason, and cuts off his head with his owne hand, and returnes merry to supper, and after supper, with the same bloody hand, takes upon him to administer the blessed Sacrament of the body and blood of our Saviour, and not long after when there was a great famine in the City of Munster, and yet the King and his courtiers abated nothing of their varietie of full dishes, and one of his fifteene wives (for so many he had) somewhat more conscientious then the rest, said that she thought God was not well pleased with their feasting, and rioting in the palace, when the people pined for hunger in their houses, and many dyed famished in the streets; the King being told of it, brought her to the market place with other of his wives, & making her kneel down, there cut off her head, & commanded his other wives to sing and give praises for it to the heavenly Father. It will be here said that our Anabaptists in England were never arraigned, or condemned for any such crimes, and that they seem to be a fillie and harmelesse people: yet let us take heed how we suffer the egges of the cockatrice to remain amongst us; for when they be hatched there will break out of them most venemous serpents. The Lyon when he is very young is rather gamesome then ravenous, or cruell: but when he growes big and knowes his own strength, being hunger-bit, hee *runnes roaring abroad seeking whom he may devoure.*

Observat. V.

That the Anabaptists are a prophane and sacrilegious sect.

As morall vertue is placed in the middle between two extreames, the one in the excesse, the other in the defect: for example; liberalitie is in the middle betwixt prodigalitie in the excesse and covetousnesse in the defect; magnanimitie in the middle between ambition or haughtinesse

nesse in the excesse, and pusillanimitie or baseuesse in the defect: fortitude or true valour in the middle, between temeritie or fool-hardinesse in the excesse, and cowardise in the defect: so also true Religion hath her proper seat in the middle between superstition in the excesse, and profanenesse in the defect: and of the two extreames profanenesse is the worse, because it is neare neighbour to atheisme, which plucks up all Religion by the root, out of the heart. *Religio* is so called *à Religando*, because it bindeth the soule to God with the girdle of veritie: this golden belt of veritie, superstition ties too hard, and strait, prophanenesse too wide and loose. A superstitious man feareth God in such sort as he ought not, a prophane person feareth him not as he ought: the superstitious attribute that worship to God, which he requireth not, the prophane yeild him not that worship he requireth: superstition *attireth* Religion over gorgeously, prophanenesse strips her of her necessarie *dresse* of decent rites and ceremonies: in a word, superstition offers to God what he claimes not for his own, prophanesse sacrilegiously robs him of that which is his owne, in a particuliar manner. In detestation of which ungodly disposition in men, both Greeks and Latines have a proverbial spell, ἐκὰς ἐστὶ βέβηλοι, *procul este prophani*; and, *Odi prophanũ vulgus et arceo*, saith the Poet, away with profane persons, joyn not hands with those who finger holy things; If it be burglarie to break into mens houses and rifle them, what is it to rifle Churches? If it be felonie to rob men, what is it to rob God? The Anabaptists here with a heart of Adamant, and brow of brasse will be ready to answer, that like distracted men we rave at we know not whom, we cry down such a sinne as hath no existence: that the word sacriledge or *holy theft* is a meere *scarcrow*, or *bugbeare* to fright fools. For those things that are truely holy are laid up in the soul as the graces of the Spirit, which cannot be *plundered*: as for outward things there is no holinesse in them; neither in Churches, nor in Altars, nor in Fonts, nor in Pulpits, nor in Vessell or Vestments, nor in gleabs or Centries. What thou prophane *Esau*, are there no Sabbathes now to be hallowed? No Sanctuaries to be reverenced? no Sacraments to be Administred? no sacred oblations to be made? no duties to be paid to God and those who attend on his service? didst thou never hear of a distinction of a twofold holines, inherent, and relative, or as some rather phrase it, *subjectiva*, and *objectiva*, a holines in the subject and a holines in the object? inherent holines no intelligent man ever attributed to outward & inamimate things, for that holines is a fruit of faith

produced in the ſoul by the operation of the holy Spirit, *quæ nec tripi nec ſurripi poteſt*; but for relative holines, no Religious Chriſtian ever denied it to theſe things. The ground of which relative holineſſe is Gods peculiar intereſt in them, either by vertue of his own claime, and challenge to them, or by the free will offering, donation and dedication of them to him by godly perſons. In which regard ſome places are holy, as Temples hallowed to his Name: ſome dayes, as Feaſts dedicated to his honour: ſome Perſons, as Prieſts and Levites under the Law, Presbyters & Deacons under the Goſpel, men ſet a part for his ſervice: ſome Lands, profits and emoluments, as gleabs, tithes, firſt-fruits, oblations and other obventions, aſſigned for the maintenance of the Miniſtery: ſome utenſils, as Tables, Fonts, Pulpits, Chalices, veſtments, and the like, imployed in the immediate ſervice and worſhip of God, & to alienate unjuſtly, detain or purloin any of theſe things frō any of thoſe places, or perſons to whom the Law of the Land agreeable to Gods Law hath appropriated or apportionated them, is that we call Sacriledge, which the heathen themſelves by the glimmering light of Nature knew not only to be a ſinne, but a hainous and capitall crime: for this is one of the Lawes in the twelve Tables ſo much commended, *Sacrum ſacrove commodatum qui rapſit, parricida eſto, Let him that ſteales away any holy thing, or dedicated to a holy uſe, be puniſhed as a parricide*, that is, as ſuch a one who had murdered his father or mother, and what was ſuch a perſons doome by the Romane Law? To *be ſowed in a ſack and caſt alive into the ſea.* Neither was the puniſhment leſſe ſevere among the *Ethiopians*, for if any were convinced of that crime amongſt them, there was a potion given him to drink made of diverſe kinds of poiſon, which they had no ſooner taken of, but it wrought ſo upon their fancies, that they conceived themſelves to be ſtung with all kinds of Serpents, and to rid themſelves of the paine they made away themſelves. Here theſe prophane wretches will be apt to reply, What are the heathen Lawes to us? How prove you out of Gods word that ſacriledge is a ſinne? To forbeare other teſtimonies which might be largely inſiſted upon, Saint *Paul* not only ranketh it among grievous ſinnes, but ſets it in a degree of impiety above Idolatry, *thou which abhorreſt Idols doſt thou commit ſacriledge?* as if he ſhould ſay, thou that ſo much deteſteſt Idolatrie, that thou abhorreſt the very name of an Idol, doſt thou worſe? namely commit ſacriledge; ſacriledge, without all doubt, is worſe then Idolatry, for he more wrongeth the deitie, who robbeth the true God of that which

Cic. pro Roſc. Amer. *Inſui in culeum vivos, & in mare projici.* Bruſon. *Facet & exemp. ſacrilegi ophiuſam bibere coguntur, qua pota terrores minaſque ſerpentum obſervari aiunt, ita ut mortem ſibi ex metu conſciſcant.*

Rom. 2. 22.

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is his due, then he who through a mistake exhibits honour to another in stead of him. And that this kinde of sacriledge we speak of, whereby Churches or Churchmen are defrauded of their due is no better nor worse then robbing God himselfe, the Prophet *Malachi* affirmeth, Cap. 3. v. 8, 9. *Verbis non tantum disertis, sed et exertis, Will a man rob his gods? yet you have robbed me: but you say, Wherein have we robbed thee? in tithes and offerings, therefore are ye cursed with a curse, for you have robbed me, even this whole Nation.* Ye are cursed with a curse, what meanes this reduplication? can a man be cursed without a curse? are the latter words redundant and superfluous? doe they πλεονάζειν; no such thing; the learned know better then so, the redoubling of the word is very significant in holy Scriptures, as where we read, *Visitando visitabo, in visiting I will visit thee*, that is, I will visit thee in a singular manner: and *multiplicando multiplicabo, in multiplying I will multiply thee*, that is, I will exceedingly multiply thee: and *benedicendo benedicam, in blessing I will blesse thee*, that is, I will extraordinarily blesse thee: so here in the Prophet, *ye shall be cursed with a curse*, imports no lesse then ye shall be cursed with a strange curse, a signall curse, such a curse as *he that heareth his ears shall tingle, and his knees smite one the other.* Such a curse as was inflicted upon *Xerxes*, and *Capio*, and *Marcus Crassus*, and *Herod*, and their associats for attemping or acting this horrible villanie: *Xerxes* sent an Army of 4000. to destroy the Temple at *Delphos*, and pillage all those precious things, which all those Kings, Princes and Nations, who by their Embassadours consulted the oracle concerning the successe of their warres, had laid up there; but his whole Army was destroyed by Thunder and Lightening from heaven: neither had *Capio* the Consul better successe, after he had spoiled the famous Church of Tolouse, and from thence taken a great masse of gold, both he and every man in his Armie that had fingered any of that gold came to a miserable end, and gave occasion to that Latine proverb spoken of a man who liveth miserably & dies desperately, *aurum habit Tolosanum*, surely he had some of the gold of Tolouse in his keeping. In like manner *Marcus Crassus* after he had taken 2000. talents of gold out of the Temple at *Ierusalem*, which *Pompey* left there, was no sooner past over the river *Euphrates*, then his whole Army was routed by the *Parthians*, and part of the gold he caused to be carried out of the Temple, was melted and poured into his mouth, after he was slaine, with "these words, Now surfeit of gold after thy death, wherewith thou "couldst never be satisfied all thy life long. Yet *Herod* who could not

Justin. hist. l. 2. *Xerxes ante navalem congressionem 4000. Armatorum Delphos ad Templum Apollinis diripiendum misit, quæ tota manus nubibus & fulminibus deleta est.* Eras. Chil.

but hear of this dysaster of *Crassus*, living in those times & parts, would take no warning thereby: but understanding of vast sums of mony layd up for safety in the Temple, and hid in the Sepulchre of *David*; sent his men of war to rifle the place, who in digging, as they came to the Cave neare the Coffins of *David* and *Solomon*, there brake out thence a fire, that burnt the sacrilegious delvers all to ashes. To these we may adde *Balthazzar*, *Copronymus*, *Julian* the Governour of the East, and servant to the Apostate Emperour of that name, and *Felix*, who all read a sad Lecture to Church-robbers, written in Characters of blood.

As soon as *Balthazzar* took the vessels of the Temple into his hands, and carrowsed in the cups, he *saw a hand in the wall, writing his dreadfull doome*. After *Leo* surnamed *Copronymus*, espyed a Crowne beset with Carbuncles in a Christian Church; and coveting after it, caused it to be fetched from thence, and had set it upon his head; there suddenly arose a *Carbuncle* in his fore-head, which suffered his *Temples afterwards to take no rest*. And as close did the punishment of the like sacriledge follow at the heeles of *Julian*, and *Felix*; for within a few weeks after, *Felix* deriding at the rich plate, *Maries* sonne was served in, together with *Julian*; had carried away all the rich presents, and massy vessels of gold, which the devotion of *Constantine* and *Constantius*, had dedicated to God in the new Temple at *Ierusalem* built by Queene *Helena*, Gods vengeance seised upon them both, *Felix* dying of a flux of blood, and *Julian* of the foule disease, called the *Miserere*; which I spare to describe, lest it should defile my pen, as it did his sacrilegious mouth. Of this sinne which God so exemplarily punished, no sort of ancient hereticks or schismaticks were more guilty then the *Donatists*, from whom our Anabaptists are lineally descended; for Saint *Augustine* in his Epistle to *Bonifacius*, bitterly exclaimes against them for rushing violently into the Churches of the Catholicks, breaking asunder the Altar boards, pulling down the partitions, and making havock of all things there; and herein our Anabaptists their cursed off-springs, learn to *patrizare*. *Rotman* with *Cniperdolin*, in the yeare 1534. after they had altered the Senate in *Munster*, seised upon the Church dedicated to *Mauricius*, situated in the Suburbs; and pillaged all the other Churches in the City. And in *Suevia* and *Franconia*, *Muncer* and *Phifer*, two principall incendiaries among the Anabaptists, made their Magazins in the Covent of the *Franciscans*, and cast their Ordnance there, and *Phifer* running into the country of *Issield*, pillageth all the Castles, and Churches. And their

Dan. 5. 5.
Theod. Eccles. Hist. l. 3. 11.
Felix sacrorum vasorum magnificentiam conspicatus, Ecce, inquit, quam sumptuosis vasis filio Mariæ ministratur.
Cap. 12. *Sed isti impii non diu post pœnas persolverunt. Felix derepente flagellio cœlitus impacto sanguinem dies noctesq; exore fudit, statimq; extinctus est; Julianus confestim in gravem morbum delapsus, visceribus putredine exesis interiit, & sceleratum ejus os instrumentum blasphemiæ partis illius ad stercus ejiciendum natæ locum obtinuit.*
Sleid. Com. l. 10. *Ædem Divi Mauricii sub urbem invadunt, & cum vicinis omnibus ædificiis incendunt, deinde Templa omnia diripiunt.*
Hist. Anab. c. 3.

their Taylor-King, *Iohn* of *Leiden*, of the Coapes, and Altar-cloathes, and rich vestments; (stolne from the Churches, which they pillaged) made good use; & by the help of his former trade, transiated them all into apparell for himselfe, and his Courtiers. and glittering Caparisons for his horses. And what evill their Disciples mingled with Brownists, have done in the Sanctuaries of God in England and Ireland, though I should hold my peace; the timber out of the beams, and the Chalices out of the Vestry, and the marble and brasse out of the Monuments of the dead, would proclaime it to the everlasting infamy of this prophane Sect. But it is time *Claudere rivos*, to shut down the *Flood-gates*, lest my discourse bee overflowne with these *muddy* and *brackish* waters. *Sat prata biberunt.*

Observat. Ult.

Of the untimely deaths, and fearfull ends of the Ring-leaders of this Sect.

No man knoweth either love or hatred by all that is before him, all things come alike to all; there is one event to the righteous, and to the wicked, to the cleane, and to the uncleane; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, and hee that sweareth, as he that feareth an Oath. Eccles. 9 1, 2. Thus speaketh King *Solomon*, either in the person of the Epicure denying speciall providence, or as most agree in his owne person, without any figure or *Prosopopœia* at all, to deterre men from passing rash censures upon any in particular; for outward dysasters, in regard of the common calamities incident to all mankind: no man may certainly judge, whether a man bee in Gods favour or state of Grace, by the floate of these outward blessings, or that he is out of Gods favour; and in the condition of a Reprobate by the *ebbe of them*, or the contrary, inundation of afflictions. For a man may be as miserable as *Lazarus* in this world, yet destinated to *Abrahams* bosome: as on the other side, a man may be as happy as *Dives* here, yet reserved for everlasting torments hereafter. It is therefore sage Counsell the Poet giveth, *Ne te quæsiveris extra*, seek not thy selfe out of thy selfe, neither value thy selfe by thy outward estate, but thy stock of inward vertues. Notwithstanding this generall observation concerning the benigne aspect of heaven in this life, or manifold dysasters, it is most certaine, that God exempteth some from common calamities, and powreth the full vialls of his

vengeance upon others in ſuch ſort, even in this life; that the moſt ſecure ſinners are conſtrained to profeſſe in the words of the Pſalmiſt, *utique eſt fructus juſto, utique eſt Deus judex in terra*; *doubtleſſe there is reward to the juſt, doubtleſſe there is a God that judgeth the earth.* If God did not ſet a marke upon ſome notorious offenders in this life, and make them examples to others, upon what evidence could the Prophet ſay, *the Lord is knowne by the judgement which hee executeth, the wicked is ſnared in the works of his owne hands.* On which text the enſuing relations may ſerve as a briefe Commentary. Who cannot read *Corah* and his Complices ſinne in their puniſhment? they made the firſt Schiſme in the congregation, & in their time there was a *wide rent* made in the earth, through which they *deſcended quick into hell.* *Elymas* the ſorcerer who endeavoured to ſeduce the proconſul frō the Chriſtian faith, and caſt a miſt as it were before his eyes, that he might not diſcern true Religion from ſuperſtition, was ſuddenly ſmitten with blindnes. *Cerinthus* the old heretick, who corrupted the doctrine of the Goſpell in the pureſt times, reſorting to a common Bath where he met the Apoſtle of Chriſt, was killed by the fall of the houſe, as ſoon as the beloved Diſciple who made haſt to ſhun him, was got out of the door: *Montanus* with his two trulls *Priſcilla* and *Maximilla*, who betrayed the truth of God, took part of *Iudas cord*, and hanging themſelves, thereby *ſtrangled* that hereſie in the Infancy. *Manes* who tare the ſeameleſſe coat of Chriſt, and with a part thereof covered the hereticks called from his name *Manichees*, had his skin wholly torne from his fleſh, and being thus excoriated in the quickeſt ſenſe of lingering paine, he yeilded up his unhappy ghoſt;

Vitaque cum gemitu fugit indignata ſub umbras.

Arius who infected the greateſt part of the world with his peſtilent hereſie, came to a moſt ſhamefull end in the publick Jakes at *Alexandria*, voyding his bowells at his eaſment there. *Neſtorius* his tongue rotted in his mouth; wherewith for many yeares hee had blaſphemed the perſon of Chriſt. To paſſe by other Arch-hereticks, who taſted of the cup of trembling in this life, out of which, it is to be feared, they now ſuck the very dregs in Hell. The intelligent Reader who peruſeth the late ſtories of the Anabaptiſts, cannot but take notice that many thouſands of that Sect, who defiled their firſt Baptiſme by their ſecond, were baptized the third time with their own blood, yet ſuffered death: (*non ut coronam fidei, ſed pœnam perfidiæ*) *Servetus* an Anabap. as an *Arian* received the ſentence of death at *Gene-*

va

Pſal. 58. 10.

Pſal. 9. 16.

Numb. 16. 31.

Acts 13. 11.

Hayn. Compend. Eccl. hiſt. l. 1.

Hieron. in Catal.

Pontan. Catal. hæret.

Per Germaniam, Alſatiam & Sueviam 150000. fuerunt trucidati.

va, *Phifer* at *Mulhus*, *Rotman* that sacrilegious Anabaptist was slaine in Saint *Lamberts* Church-yard; *Tho: Munzer* was put to the rack by *George* Duke of *Saxony*, and the *Land-grave* of *Hesse*, where he roared most fearfully, and in the end had his head cut off, and put upon a high pole in the fields. Three hundred Anabaptists that fell upon the Monastery of *Bilswerd* in *Frizland*, and rifled it, were all of them (save 62. that fled) either killed in the ruines of the Monasterie, or put to death by the hangman. I gave thee a touch, Courteous Reader, in the first Chapter, of their King *Jo:* of *Leiden*, and their Consull *Bernard Cuipperdoling*, whose judgements slept not, for before the end of two yeares, in which they playd all their pranks, they together with their great Prophet were tyed to a stake, had their flesh torne from them with hot pinchers, in the end they were stabbed to the hearts, and after they were dead, their bodies were put in iron cages, and hanged on the Steeple of Saint *Lambert*: the King according to his Royall dignity having his exaltation, hanging higher then the Consull, and the Prophet. Krechting. Sleid. Com. lib. 10.

Alligantur palo, aderant binæ carnifices ac forcipes igniti & per horum & amplius lacerati transactis demum per pectora mucronibus & cavois ferreis illigati singuli ad summam turris urbis exponuntur pensiles; Rex quidem medius & quanta est hominis statura sublimior illis Idem verbis parum mutatis habet Pontan. in Catal. hæret.

A Censure of a Book printed *Anno* 1644. Intituled, *The confession of faith of those Churches which are commonly (though falsely) called* ANABAPTISTS.

PLiny writeth, that if the black humour of the Cuttell-fish be mingled with oyl in a Lampe, the visages of all in the room, though never so faire and beautifull, will seem ugly, and of the hieu of Blackamores: so the Proctors for our Anabaptists would beare us in hand, that all who of late have preached, and written against that Sect, through the black humor of malice, *tanquã Sepiæ atramento*, make it appear much more deformed, and odious then it is: for if we give credit to this confession and the preface thereof, those who among us are branded with that title, are neither Hereticks, nor Scismaticks, but tender hearted Nat. Hist. l. 32. cap. 10. *Lucerna si sepiæ atramento incendatur astantium vultus alioqui formosos horribiles, & Æthiopicos videri facit.*

Ingerunt primum verba veritatis ut virus falſitatis introeat.

hearted Chriſtians: upon whom through falſe ſuggeſtions, the hand of Authority fell heavy whileſt the Hierarchie ſtood; for they neither teach free will, nor falling away from grace, with the Arminians, nor deny originall ſinne with the *Pelagians*, nor diſclaime Magiſtracie with the Jeſuits, nor maintaine pluralitie of wives with the *Polygamiſts*, nor communitie of goods with the *Apoſtolici*, nor going naked with the *Adamites*; much leſſe averre the mortalitie of the ſoul with *Epicures*; and *Pſychopannychiſts*; and to this purpoſe they have publiſhed this confeſſion of their Faith, ſubſcribed by fifteen perſons in the name of ſeven Churches in London.

Of which I may truely ſay as Saint *Hilarie* doth of that of the *Arrians*, *they offer to the unlearned their faire cup full of venome, annointing the brim with the honey of ſweet and holy words, they thruſt in ſtore of true poſitions, that together with them they may juggle in the venome of their falſhood:* they cover a little ratsbane in a great quantity of ſugar that it may not be diſcerned. For among the fifty three Articles of their confeſſion, there are not above ſix but may paſſe with a faire conſtruction: and in thoſe ſix none of the foulеſt and moſt odious poſitions wherewith that Sect is aſperſed are expreſſed. What then? are all that have imployed their tongue and pen againſt them heretofore no better then calumniators and falſe accuſers of their brethren? nothing leſſe; for beſides the teſtimonies of *Melanthon*, *Bullinger*, *Sleiden*, *Gaſtius*, *Pontanus*, *Guldebres*, & others who lived among them, by the harmonie of all the Proteſtant Churches confeſſions it appears that the maſters of our Anabaptiſts & Ring-leaders of that ſect in *Switzerland*, *Suevia*, *Franconia*, *Munſter*, *Saxonie*, and the Low Countries, held ſuch erroneous tenets as are above mentioned; and if their Scholars in England have learned no ſuch doctrines from them, it is becauſe they are *punies* in their School, and have not taken any *Leſſon* in *the upper forms*; they have but ſipt of the cup I ſpake before of, the divell holds them but by the heel only as *Thetis* did *Achilles* when ſhe dipt him in the ſea.

We read in *Diodorus Siculus* of certain creatures about the ſhores of *Nilus* not fully formed, and in a Stone-cutters ſhop we ſee here the head of a man, there all the upper parts carved, in a third place the perfect ſtatue: ſo it ſeems to me that theſe Anabaptiſts are but *in fieri* (as the Schooles ſpeak) not *in facto eſſe*; like the fiſh and Serpents in the mud of *Nilus*, not fully ſhaped: like a ſtatue in the Stone-cutters ſhop, not finiſhed: they are Anabaptiſts but in part, not in whole. Be

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it so, for I desire to make them rather better, then worse then they are. I will therefore lay nothing to them but that they owne, nor bring any other evidence against them, then this their confession. In which I except,

First, against those words in the thirty one Article, *Whatsoever the Saints any of them doe possesse or enjoy of God in this life, is by Faith.* This passage savours ranke of that errour or heresie (call it which you please) imputed to *Armacanus*, who is said to have taught that the right of all possessions and goods or temporall blessings is founded in grace, not in nature; and that we hold them by no legall tenure, but Evangelicall promises: and true it is that none but the faithfull *hold in capite*, nor have any but true beleevers, *a comfortable and sanctified use of the creatures, and a spirituall title* to them; but yet it cannot be denied that they may have, and many have actually a legall title to them, and civill interest in them even before they are in Christ, or adopted into his family by actuall Faith: for if it were otherwise, *Esau* should have had no right to mount *Seir*, nor *Nebuchadnezzar* to *Tyre*, which yet the text saith God bestowed upon them: nay if this position may take place, no childe shall have any right to his fathers inheritance, nor Prince newly borne to his Crowne: which is not only an absurd, but a very dangerous and seditious assertion. None of the foure great *Monarchs* of the world represented in *Daniels* vision, for ought can be proved, were true beleevers, though some of them did some outward acts of pietie, and afforded some reall courtesies to the people of God: yet of these Kingdomes the Prophet speaking, saith, that *the most High ruleth in them, and giveth them to whomsoever he will*, and Saint *Augstine* is bold to say, that the same God who set the Crowne upon *Constantine* the Christians head, gave the Empire of the world to *Iulian* the *Apostata*: Nay Christ himselfe paid tribute to *Cesar*, and acknowledged that he had a right to the tribute money, saying, *Render unto Cesar the things that are Cesars*: Yet that *Cesar* he spake of was *Tiberius*, an enemy to all godlinesse, and a kind of monster among men. Dan. 4.25.32. Mat. 22.21.

Secondly, I except against those words in the 38. Article *that the due maintenance of the officers aforesaid should be the free, and voluntary communication of the Church, and not by constraint to be compelled from the people by a forced Law.*

These words may carry a double sense: if their meaning be that all Religious Christians ought freely to contribute to the maintenance of the ministery, & should not need any law to inforce them: we embrace their

good affection to the Church, and Churchmen; but if their meaning be, that the maintenance ought to depend upon the voluntary contribution of their parishioners, and that in case the flock should deny their Shepherds either part of their milke or fleece, that the Pastours should have no assistance of Law to recover them: this their opinion is most impious and sacrilegious, and directly repugnant to the Law of God, which assigneth tithes for the maintenance of the Priests; and that Law of God in the old Testament is not abrogated in the new, but rather confirmed, at least in the equitie thereof; for Christ speaking of tithing mint and cummin, saith, *those things ye ought to do, and not leave these things undone:* and the Apostle proveth that the ministers of the Gospel ought to live of the Gospel, both by the Law of God, and by the Law of nature, vers. 7. *Who goeth a warfare on his own charge? who planteth a vineyard and eateth not of the fruit thereof?* or *who feedeth a flock and eateth not of the milk of the flock?* and vers. 13. *Doe ye not know that those that minister about holy things live of the things of the Temple, and they that wait at the Altar, be partakers with the Altar? even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.* He saith not God permitteth or alloweth of it, but ordaineth and commandeth it. And lest these two strings should not be strong enough, to keepe the bow still bent, he addeth a third, to wit, an Apostolical injunction, **let him that is taught in the word communicate to him that teacheth in all good things.* Moreover when we read that *Abraham* and *Iacob* gave tithes, I demand by what Law, whether by the Law of nature, or the Leviticall or Evangelicall? not by vertue of the Leviticall, for that Law was not then enacted, and by that Law *Levi* was to receive, not pay tithes. Yet *Levi* himselfe in *Abraham* paid tithes to *Melchisedech*: if they paid it by the Law of nature, that bindeth all men: if by the Evangelicall Law, it bindeth all Christians to pay their tithes towards the maintenance of *Melchisedechs Priesthood which endureth for ever.* And Saint *Austine* fearfully upon this ground threatneth all those who refuse willingly to pay their tithes, that God would reduce them to a tithe, and blast all the nine parts of their estate.

Luke 11.42.

1 Cor. 9.9.10. For it is written in the Law of Moses, thou shalt not muzzle the mouth of the oxe that treadeth out the corne: doth God take care of oxen? or saith he, is it altogether for our sakes? no doubt this is written, that he that ploweth should plow in hope, and he that thresheth in hope shall be partaker of his hope.

* Gal. 6.6.

Serm. *de temp.*

Thirdly, I except against the thirty ninth Article, viz. that baptisme is "an ordinance of the new Testament, given by Christ to be dispensed "only upon persons professing Faith, or that are disciples, or taught, "who upon a profession of Faith ought to be baptized. Here they lispe not, but speak out plaine their Anabaptisticall doctrine: whereby they

Mat. 28.18.19. Mark 16.16. Acts 2.37.38. *et.* 8.36.37.38. *et.* 18.8.

exclude

exclude all the children of the faithfull from the sacrament of entrance into the Church, and the only outward meanes of their salvation in that state: but the best of their proofes fall short, the word *only* which *only* can prove this their assertion is not found in any of the texts alledged in the margent, nor can the sense of it be collected from thence. For though it is most true and evident in the letter of those texts, that all Nations that are to be converted, and all men in them of yeers of discretion, that have been taught the principles of Religion, ought to make profession of their Faith before they are baptized, as all that came to mens estate among the Jews or proselytes, ought both to know, and to give their assent to the covenant, before they received the seal thereof, to wit, circumcision: yet no such thing was or could be required of children, who notwithstanding were circumcised the eight day: so by the judgement of all the Christian Churches in the world, the children of beleevers, who are comprised in the letter of the covenant, may receive the seal thereof, to wit, baptisme, though they cannot make profession of their Faith by themselves, for the present, but others make it for them, and in their stead: the affirmative is true, that all that make profession of their Faith, and testifie their unfained repentance are to be baptized: but the negative is most false, that none are to be baptized who have not before made such profession of their Faith, when by reason of their infancie they are not capable to be taught. But this hereticall assertion is at large resuted by manifold Arguments drawne from Scripture, Fathers and reason, and all their cavils and evasions exploded, Article 2. to which I refer the Reader.

Fourthly, I except against the fortieth Article, viz. The way and "manner of dispensing of this Ordinance, the Scripture holds out to be "dipping or plunging the whole body under water; it being a signe, "must answer the things signified, which are these, 1. The washing "of the whole soul in the blood of Christ: 2. That interest the Saints "have in the death, buriall, and resurrection of Christ: 3. Together "with a confirmation of our Faith, that as certainly as the body is "buried under water, and riseth again, so certainly shall the bodies of "the Saints be raised by the power of Christ in the day of the resur-"rection to reigne with Christ. This Article is wholly sowred with the new leaven of Anabaptisme, I say the *new leaven*, for it cannot be proved that any of the ancient Anabaptists maintained any such position, there being three wayes of baptizing, either by dipping, or washing, or sprinkling, to which the Scripture alludeth in sundry

places: the Sacrament is rightly administred by any of the three, and whatsoever is here alleadged for dipping, we approve of so far as it excludeth not the other two. Dipping may be, and hath been used in some places, *trina immersio*, a threefold dipping; but there is no necessity of it: it is not essentiall to Baptisme, neither doe the Texts in the margent conclude any such thing. It is true, *Iohn* baptized Christ in *Iordan*, and *Philip* baptized the Eunuch in the river: but the Text saith not that either the Eunuch, or Christ himselfe, or any baptized by *Iohn*, or his Disciples, or any of Christs Disciples, were *dipped*, *plunged*, or *dowsed* over head and eares, as this Article implyeth, and our Anabaptists now practise.

Againe, the bare example of Christ and his Apostles without a precept doth not bind the Church, and precept there is none for dipping; it is certaine Christ and his Apostles celebrated the Communion after Supper, and in unleavened bread; and with such a gesture as was then in use among the Jewes: yet because there is no precept in the Gospell for these things, no Christian Church at this day precisely observeth those circumstances, and therefore *dato & non concesso*, that Christ and Saint *Iohn* or their Disciples, used dipping in Baptisme; it will not follow that we ought to baptize in the like and no other manner. Besides it ought to be noted, that in the beginning, Christians had no Churches, nor Fonts in them; and there being many hundreds, nay thousands, often to be baptized together: there was a kind of necessity that this Sacrament should be administred in rivers, or such places where were store of waters, *as there were in Enon neare* Salem, *where* John *baptized*. But now the Church hath better provided, there being Christian Oratories every where, and Fonts in them most convenient for this purpose; whereunto I shall need to adde here no more, having fully handled this point both ἀνασκευαστικῶς, and κατασκευαστικῶς, in the discussion of the first Article.

John 3. 22.

Fiftly, I except against the 41. Article, *viz.* "The persons designed "by Christ to dispence this ordinance, the Scriptures hold forth to be "a preaching Disciple, it being no where tyed to a particular Church, "Officer, or Person. If the eye be darknesse, how great is that darknesse? if there be confusion in order it selfe, how great must the confusion needs be? if all be Pastours, where are their flocks? if all be teachers, where are their Scolars? a preaching Disciple sounds as harshly as a Scholar Master, or a Lecturing hearer; it is true, we grant that all who have received gifts from God, ought to make use of them for the

benefit

benefit of others, and if any abound in knowledge, hee ought to communicate to them that lack, and freely give, *lumen de lumine*. Clouds when they are full powre downe, and the spowts runne, and the eaves shed, and the presses overflow, and the Aromaticall trees sweat out their precious and soveraigne oyles, *and every learned Scribe in the Kingdom of God, brings out of his rich treasury new things and old.* Notwithstanding this necessary duty of imploying our talent, whatsoever it be to our Masters best advantage, none may take upon him the cure of soules without Commission; nor divide the word, and dispence the Sacraments without ordination, and imposition of hands: none *may preach except he be sent, none may assume the honour of the Priesthood, except hee bee called as was* Aaron: none may open and shut the Kingdome of heaven, except they have received the *keyes* from *Christ*; neither a calling without gifts, nor gifts without a calling, makes a *man of God*: if any have a calling without gifts, their Ministery is without fruit; if any gifts without a calling, their Ministery is without power; the former have ἐξουσίαν but not δύναμιν, the latter δύναμιν, but not ἐξουσίαν: not every one that hath a strong voice, is a lawfull cryer in a Court, but he that is appointed: neither is every one that can write a good hand, a publick Notary, but he that is sworne: neither may every Mariner that is skilful in Navigation, take upon him the office of a Pilot, but he that is chosen. But this error of the Anabaptists, whereby they overthrow all order in the Church, and confound shepheards and flocks, Masters and Scholars, Clergy and Laity, I have professedly impugned, and at large refelled, Article 4. Whither I referre the Reader for further satisfaction.

Matth. 13. 52.

Sixtly, I except against the 45. Article. "That such to whom God "hath given gifts, being tryed in the Church, may and ought by the "appointment of the congregation to prophecie.

When *Munter* a seditious Anabaptist first set abroach their doctrine at *Mulcbus*, and took upon him to reforme many things in Church and State; * *Luther* advised the Senate to demand of him what calling he had to doe such things he did, and if he should avouch God for the Authour of his calling, then they should require of him to prove that his calling from God by some eminent signe; for that whensoever it pleaseth God to change the ordinary course, and to call any man to any office extraordinarily; he declares that his good will and pleasure by some evident signe. If the calling of the Anabaptisticall teachers bee be ordinary, let them demonstrate it by Scripture; if extraordinary,

* Sleid. Com. l. 5. Lutherus Mulhusium *Literas dat graviter monet ne recipiat* Muncerum *hominem seditiosum, vetle facturum Senatum si roget ex ipso quis docendi munus ipsi commiserit, quis evocavit; & si Deum nominet authorem tum jubeat hanc suam vocationem aliquo evidenti signo comprobare; quod si representare non possit, at tum repudietur; hoc enim esse Deo proprium atque familiare, quoties formulam consuetam & rationem ordinariam velit immutare, ut tum voluntatem suam aliquo signo declaret.*

let them prove it by miracle. For the prophecy they spake of, let them distinctly declare what kind of Prophecying they mean, and whom they esteem Prophets: for prophecying is taken in a double sense in holy Scripture; sometimes according to the propriety of the Greek derivation, for the prediction of things future: sometimes in a larger sense, for revealing the mysteries of God, & expounding his Oracles either cõcerning things past, present, or to come; and this two manner of wayes, either with study and upon premeditation, with the help of Arts and Tongues, and by consulting the best Commentaries both ancient and latter, or without any study or premeditation, by immediate revelation or inspiration. Prophecy in the first sense is an extraordinary calling; in the last an extraordinary gift; in the middle acception an ordinary Ministeriall duty. And if that custome which Arch-Bishop *Grindall* would have introduced into the Church in the dayes of *Q. Elizabeth*, and is in use at *Geneva*, and among some other reformed Churches, were put in practise in England, and a certaine number of learned and able Pastours met at some set times, and having before notice of the Texts to be handled, should every one in their order deliver their severall interpretations, observations, and applications thereof, (which they call Prophecying) we should exceedingly approve of it; and questionles, thereby the Ministers would very much improve their talents of knowledge. But for rude and illiterate Mechanicks, without calling, without knowledge of Arts, or Tongues, upon a Scripture read in the Congregation to give their suddain judgements, and interpretations thereof, as is the manner of the Anabaptists: we hold it an intolerable presumption in them, and unsufferable abuse in the Church. For those extraordinary revelations they pretend unto, together with the miraculous gift of Tongues and healing, for many hundred yeares agoe: have failed in the Church. If they could now doe as the Primitive *Corinthians* could, not onely pray by the spirit, but sing by the spirit: if upon the first proposall of an obscure and intricate passage of the old Prophets, or Apocalypse; they can give upon the suddaine a cleare and rationall interpretation, and deliver this in what Language soever; if they can discover the secrets of the hearts of unbeleivers in such sort, that they falling down on their face, shall worship God, and report that God is in your Assemblies of a truth; then let the examples of the Primitive Christians in the Apostles dayes, serve them for Precedents in this kind; but of those irradiations of the Spirit, together with the glisning of the fiery tongues, have not been seen in any Christian Church these many ages; if they

1 Cor. 14. 25.

come

come as short of the prime converts to the Christian Religion in extraordinary gifts, as in time: if they are so far from speaking with strange tongues, that they cannot speak correctly and coherently in one: if they are so wide of the sense of the place they expound, that their Paraphrases are often without sense: if they utter old broken notes taken from none of the best Sermons, for new revelations: if they furbish up ancient heresies that have layne long in the dark, for Christian Armour of Light: if in their interpretations they not only contradict the Scriptures but themselves: and in stead of a musicall consent we hear nothing but vain janglings: if their prophecyings for the time past have bin no better, and none can prophecie or promise better of them for the time to come, though they pretend never so much to the spirit, and boast of visions and Revelations, though some of them have a *glib* tongue, and thereby *slide* into the approbation of the vulgar sort: though in their contemplations they sore up so high, that they lose themselves and their hearers: though they draw their *thinne wier* to a great *length*: though notwithstanding they are often *gravelled* and *interfeere*: yet they outrun the hour-glasse, and tire all their auditours before themselves are out of breath; they shall give us leave to esteeme them no Prophets, but *Enthusiasts*: no *inspired* men, but *distracted*: no seers, but *dreamers*: no expositours, but impostours: no commentaters, but *commenters*, nay rather *commentiters*: no workmen, but *botchers*: no *carbuncles*, but *gloeworms*: no *fixed Stars*, but *wanderers*: no lights, but *ignes fatuos*: exhalations incensed in the night, which lead fools out of their way, sometimes into thickets, sometimes into ditches, and quagmires, and many of them into rivers over head and eares. *Hermannus Leomelius* in his apologie for the Regulars against the usurped authoritie of the Bishop of *Chalcedon* reporteth that *when the frogs make a hideous noise in any lake* or ditch, *about the house, if a candle or bright burning lamp be set upon the banke*, they *become suddainly silent* and are *presently husht*: the frogs which about the lakes and ditches neare the City, and suburbs, have made such a hideous noise in the darke, that they have much disquieted Christs spouse, and interrupted her *sweet repose*, are the late *fry* of Anabaptists. But now sith I have set up a *light upon the bankes*, and clearly discovered both them, and their errours: I hope we shall see no more of their *Froggalliards*, nor hear of their *harsh croaking* and *coaxation* either in the Pulpit or the Presse.

Ferunt ranas lampade supra lacum in quo tumultuantur appensa, illius fulgore repercussas conticescere.

Aristoph. βατρα χοιμωμαχία βρεκ' ἐκ ἐξ κοαξ κοαξ.

FINIS.